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THE JESUIT RELATIONS

AND

ALLIED DOCUMENTS

VOL. XXII

The edition consists of seven hundred and fifty sets all numbered

No. 411.

The Burrow Brothers Co.

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. XXII
QUEBEC AND HURONS: 1642

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PREFACE TO VOL. XXII

The *Relation* of 1642 (Document XLVIII.), commenced in the present volume is, like most of those which have gone before, in two parts. Part I. (the Quebec report) is by Barthélemy Vimont, superior of the Quebec residence, who dates his preliminary note, October 4; Part II. (the Huron report) is from the pen of Jerome Lalemant, and is dated at Ste. Marie, in the Huron country, June 10. It may be necessary again to remind our readers that the several reports which together form the *Relation* of each year, were first edited by the superior at Quebec, before transmission to France; and, before publication, were again freely edited by the provincial in Paris.

Vimont announces the successful issue of Le Jeune's mission to France (in 1641) to ask aid in defending the colony against the Iroquois. These savages "have sworn a cruel war against the French;" they have recently defeated a Huron band, capturing many prisoners, among whom is Father Jogues. The Quebec colony has passed the year in quiet, health, and comfort. A good beginning has been made in raising grain and cattle. The nuns and missionaries are all in good health, and devoted to their work. But "the Iroquois have, as usual, acted like fiends; they have been in the field Winter, Spring, and Summer. They have massacred many Hurons and Algonquins; they have captured French-

men, and killed some of them; they hold one of our fathers as a prisoner." There is but one conclusion — peace must be made with these barbarians, or they must be destroyed.

Vimont relates in detail the pious sentiments and deeds of "the new Christians," especially those at St. Joseph (Sillery). Among them, all the rites and customs of the church are faithfully observed; it is even necessary to restrain their ardent desire to partake often of the sacraments. They leave their elk hunt to come to Quebec for Easter; and even return from the woods in a blinding snowstorm, for St. Andrew's day. They will not eat meat on fast days, and carefully observe those days on which labor is not allowed. Going to fight the Iroquois, they resolve to take no prisoners alive, so that the usual torments may be averted from these. Accordingly, they kill the enemies, and bring home their spoils and scalps; upon reaching St. Joseph, they visit the house of God before entering their own cabins. They weep over their sins, and one man goes farther,— he tells Father Buteux, "Awaking in the night, and remembering my sin, I arose, went into the woods, and cut branches from the trees, with which I beat and scourged myself until I was exhausted. I have a great desire to do so again, when I shall have made my Confession." The Father gives him "a penance three times as severe as I would have given to a Frenchman for the same offense;" whereupon this penitent says: "Is that all that thou dost appoint to me for so great a sin? Make me endure something that will torment my body; command me to fast." This same man, apparently, afterward cuts his fingers with a knife "to show them that

those who are baptized should not commit any bad action."

A young woman, baptized, has left her husband. The Christian Indians decide thus: "Good advice has not brought her to her senses; a prison will do so." Thereupon, they capture her in the woods, whither she has fled, tie her with ropes, and take her in a canoe to Quebec, to be there imprisoned. Finding "that she must enter either a dungeon or her husband's house, she humbly begged to be taken back to Saint Joseph, promising that thenceforward she would be more obedient."

A man who is granted baptism brings the Father, as a proof of his sincerity, his private manitou, or fetich,—a stone wrapped in down. Another is converted by his brother, Charles Meiachkawat, who exhorts him to give up gambling,—"at least in excess." "Even the young men desire to obtain baptism, almost by force, so as to enter Heaven by violence." One man, fearing that baptism will cause his death, yet longing for it, spends four years in slavery to this groundless fear, but finally decides to receive baptism, even if he should die from it. "He is now baptized, and Baptism has not yet sent him to Paradise." One of his dreams afterward causes him great anxiety; but one of the Fathers "adroitly turns it into ridicule, and the Devil's malice vanishes in smoke." A young woman talks with a Pagan suitor, contrary to her parents' prohibition. A family council tries her case; one thinks her worthy of death; but she is finally sentenced to be flogged at Quebec next day. This punishment (the first of its kind in this tribe) is inflicted by the judge who had decreed it, in the presence of many Indians; he then

warns the young girls who gaze at this spectacle that the same, and even more severe, fate awaits them if they be not obedient. The girl who was thus punished now goes to the Fathers, and entreats baptism, which is given her at the Ursuline chapel; she has gained this grace by the humility and patience with which she received her punishment. The young man in the case "fumes with rage, seeing himself deprived of a prey that he had already devoured in his heart." He complains to his father that the Christian Indians have illtreated him. The father is full of fury, and threatens to assault the Christians; but Montmagny warns this savage that he must not molest the Christians,— that he could not attack them without also attacking him. "Such a sermon, preached in a Fort armed with cannon, has its effect; Faith triumphs over Ungodliness, and Belial is vanquished by Jesus Christ." Two Hurons spend the winter at St. Joseph, where they are instructed and baptized by Father Brébeuf. They return to their own country, promising to do all they can to convert their tribesmen; and are sent away by their Algonkin fellow Christians with gifts and loving words.

The superior then gives an account of the hospital at Quebec, synopsized from the letters of its superior, Marie de St. Ignace. Over three hundred savages have been aided or nursed by these nuns, whose charity and devotion are regarded by the Indians as marvelous. Many of the sick are converted and baptized, several dying most piously; various instances of this sort are recounted in detail. The Indians are grateful for the kindness and nursing of the nuns, who praise the docility and patience of their protégés. Vimont remarks of their enthusiasm: "One

must have good eyes to see only Jesus Christ in the Savages. I know well that virtue is lovable everywhere; but it is more agreeable under plush and satin, and in cultivated minds and cleanly bodies, than it is under rags, and in persons who do not know what rudeness is because they have not even the elementary principles of politeness. In enthusiasm I expect perseverance only from Jesus Christ himself. Their sex does not possess such constancy; it may, however, like St. Paul, do everything through him who sustains and fortifies it."

During the year, the hospital "has dispensed over four hundred and fifty medicines. Our supply of drugs is exhausted; but our hearts are still quite whole, so that we can rejoice at the Baptism of these good souls. A score of them were made Christians this year, in our Hospital and in our Chapel. Twelve of the leading families among the savages have come to dwell in four houses that have been built quite close to ours; this is enough to make us love the residence of St. Joseph." Some of the Indian women "are excellent Hospital sisters. They carry the sick, assist and relieve them, and prepare their sagamité, or food, in their own fashion, better than we ourselves." The hospital is a resort for all the savages; its "little Church serves as their Parish Church and Oratory," and there the Jesuit Fathers instruct many, especially the women and children. "There is no question so deep or so lofty, within the scope of a girl's mind, that these young Neophytes do not understand and answer it most suitably."

The Ursuline Seminary is also doing a noble work. The Indian girls there are bright and docile, and their piety is edifying. "These children have such

a regard for purity that, when they go out walking, they avoid meeting men." A Frenchman gives his hand to a pupil of the Seminary, to lead her; when she is laughingly reproached for allowing a man to touch her hand, she begins to weep, and repeatedly washes her hands,—so often, that, as she says, "it is impossible that anything can remain of the harm that he may have done me." Vimont adds, "Such innocence is most amusing." These girls observe all pious duties with the utmost strictness; "not a fortnight passes without their asking to make a confession." Seeing the nuns go into retreat, they build near the house a little cabin of boughs, and there spend most of their time in praying. They also imitate the nuns in stricter fasting on Good Friday; and finally beg, as a special grace, that they be allowed to take the discipline. "They are allowed to practice this devotion only very seldom, and after importunities that are as agreeable to God as is the mortification itself." One of these girls, Thérèse, a daughter of the Huron Christian, Joseph Chihwatenhwa, takes every occasion to preach to her countrymen. One of them, though converted, pretends, in order to tease her, that he no longer cares for the Faith. Believing him, she is sad to think that the Devil has deceived him and he no longer wishes to go to Heaven; "raising her voice, and using threats, with a toss of her head that betrays her sorrow and her zeal, she says: 'If I could have broken the grating, I would have beaten him.' How innocent is such fervor!" Thérèse, returning to her own country, is taken prisoner by the Iroquois, with her parents and Father Jogues; but Vimont trusts that God will provide the good mothers with other Huron

pupils. This is the first mention, in the *Relations*, of Jogues's captivity.

Vimont now describes an enterprise of which "Our Lord is certainly the Author"—the establishment of a colony upon the Island of Montreal, under the Sieur de Maisonneuve. He, with about thirty-five ladies and gentlemen, has formed the pious design to make this island a center for missionary labors among the savages,—making them sedentary and agricultural, instructing them in the Faith, and otherwise civilizing them. On May 17 of this year (1642), the Society of Montreal takes possession of the island, and consecrates it to this holy purpose, under the special protection of the Virgin Mary. Certain Indians, sojourning there a few months later, tell Vimont and Maisonneuve that their ancestors lived there, but were driven away by the Iroquois. Some of them promise to accept the invitation, given them by the French, to return to their former home and cultivate the soil. Vimont thinks that not many of them will ever be induced to come to Montreal, unless their Iroquois enemies are either conquered or pacified.

The superior relates the growth of the Jesuit mission at Tadoussac, and advises that a residence should be built there, at which two priests may reside from spring to autumn—the only season in which they would find the wandering savages at this port; their ministrations are also needed by the French who travel there every summer. Such a residence would also be a focus of influence among the tribes of the Saguenay and others inland,—thus aiding both religion and commerce.

The Tadoussac mission was begun by the Chris-

tian Indians of St. Joseph, who endeavored to convert their countrymen. The latter became interested in the Christian faith, and applied to the Jesuits at Quebec for a priest, in accordance with which request Father de Quen was sent to them. The Indians receive him gladly, build him a bark chapel and house combined, and are regularly instructed. There are over fifty converts; and prayers are offered in the cabins night and morning, and even in public. The Father has to contend, at times, with their old notion that baptism causes death. Savages from the Saguenay invite him to go to their country, to instruct them. As he cannot do this, he invites them to visit him every year at Tadoussac; his words are accompanied with presents — "some awls to pierce their ears, so that they may not resist his words; and tobacco, in using which they are also to burn their old customs, to adopt better ones." The missionaries have by this time become experts in the forms of forest diplomacy.

Reports from André Richard show an encouraging field of labor among the Micmacs, at Miscou. These Indians desire a permanent missionary among them, and entreat that "fire water" — wine and brandy — be not sold to them by the whites. The Company of New France forbid the sale of these liquors at Quebec; but certain Frenchmen evade this prohibition, when they have opportunity. Vimont makes an eloquent appeal to his countrymen, as Christians, to abstain from such traffic.

The French in Canada are cheered by the erection of Fort Richelieu on the Sorel, for the purpose of checking the inroads of the Iroquois, who are an ever dangerous and most harassing enemy. They have

attacked the Algonkins of the Allumettes Islands, killing and eating many, and making captives of others. Their horrible cruelties, as related by survivors who escaped, are graphically described; well may their hearers say, "These are not men; they are wolves." It is a standing grievance with the French, that these fiendish enemies are supplied with arms by the Dutch. The Iroquois make a raid on an Iroquet band; and, worst of all, they attack a Huron party returning home from Three Rivers (August 2, 1642), and capture several of them, besides Father Jogues and two young Frenchmen who accompany him. To this blow is added the capture of several other Christians,—notably, of Joseph Chihwatenhwa's daughter and brother, the latter his worthy successor.

During the erection of Fort Richelieu, it is attacked by 300 Iroquois; but Montmagny and his soldiers, who are there to protect the workmen, drive them off after a fierce conflict, one Frenchman being killed and four wounded. This repulse has a salutary effect on the barbarians, whose raids are somewhat checked by this, and by the erection of the fort.

Vimont closes his report for the year, by an account of various savage customs and superstitions. These relate to the numerous changes of name among the Indians; the use and value of presents—the language of the tribes—in both social and political intercourse; remedies employed in sickness; and the nature of eclipses.

In the first chapter of his Huron report, Jerome Lalemant outlines the present condition of that mission. The cessation of the ravages of smallpox

among the Hurons had at first given the Jesuits a favorable opening for their labors; but the dreaded Iroquois have added another scourge to this wretched land. They come by stealth at all seasons and at all hours, and there is no safety outside the palisades of the villages. The Hurons attempt to resist, but most of their expeditions end only in disaster. Even when going down to Three Rivers to trade, they are in constant dread of these fierce enemies, who continually infest the Ottawa and St. Lawrence, and who are now superior to all other savages by reason of the firearms they procure from the Dutch.

With all these obstacles to their work, the missionaries are nevertheless consoled by the growing piety and devotion manifested in the little Huron church. This is ascribed to the working of the Holy Ghost upon these savage hearts, to the merits of pious souls in France, and lastly to the prudent conduct of Montmagny, to whom "We and the Guardian Angels of this Country are greatly indebted." This wise ruler, following savage customs, makes numerous and well-chosen gifts to the Hurons who go down to trade, "in token that the Truths we preach to them are firmly established." The desired effect is produced upon their minds, and the missionaries find their audiences notably increased, in all the villages.

R. G. T.

Madison, Wis., May, 1898.

XLVIII

Relation of 1642

Paris: Sebastien Cramoisy, 1643

Source: We reprint from a copy of the original Cramoisy edition, in the possession of The Burrows Brothers Company, Cleveland.

The *Relation* consists of two parts. We herewith give Part I., and chap. i. of Part II.; the remainder of Part II. will be included in Volume XXIII.

RELATION
DE CE QVI S'EST PASSE' EN LA NOVVELLE FRANCE EN L'ANNEE 1642.

Enuoyée au R. P. IEAN FILLEAV, Prouincial de la Compagnie de IESVS en la Prouince de France.

Par le R. P. BARTHELEMY VIMONT *de la meſme Compagnie, Superieur de la Reſidence de Kebec.*

A PARIS,
Chez SEBASTIEN CRAMOISY, Imprimeur ordinaire du Roy, ruë S. Iacques, aux Cicognes.

M. DC. XLIII.
Auec Priuilege du Roy.

RELATION

OF WHAT OCCURRED IN NEW FRANCE IN THE YEAR 1642.

Sent to Reverend Father JEAN FILLEAU, Provincial of the Society of JESUS in the Province of France.

By REVEREND FATHER BARTHELEMY VIMONT *of the same Society, Superior of the Residence of Kebec.*

PARIS,
SEBASTIEN CRAMOISY, Printer in ordinary to the King, ruë St. Jacques, at the Sign of the Storks.

M. DC. XLIII.
By Royal License.

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Extraict du Priuilege du Roy.

PAR Grace & Priuilege du Roy, il eſt permis A Sebastien Cramoisy, *Marchand Libraire Iuré, Imprimeur ordinaire du Roy, Directeur de l'Imprimerie Royalle du Chaſteau du Louure, & Eſcheuin de noſtre bonne ville de Paris*, d'Imprimer ou faire Imprimer, vn liure intitulé, *Relation de ce qui s'eſt paſſé en la Nouuelle France en l'Année mil ſix cents quarante deux, enuoyée au R. P. IEAN FILLEAV Prouincial de la Compagnie de IESVS en la Prouince de France par le R. P. BARTHELEMY VIMONT de la meſme Compagnie, Superieur de la Reſidence de Kebec*; Et ce pendant le temps & eſpace de cinq ans conſecutifs, auec deffences à tous Libraires & Imprimeurs, d'Imprimer ou faire Imprimer ledit Liure, ſous pretexte de deguiſement, ou changement qu'ils y pourroient faire à peine de confiſcation & de l'amende portée par ledit Priuilege. Donné à Paris le 9. Ianuier 1643.

Par le Roy en ſon Conſeil.

Demonceavx.

Extract from the Royal License.

BY the Grace and Prerogative of the King, permission is granted To SEBASTIEN CRAMOISY, *Sworn Bookseller, Printer in ordinary to the King, Director of the Royal Printing House of the Castle of the Louvre, and Alderman of our good city of Paris*, to Print or have Printed a book entitled: *Relation de ce qui s'est passé en la Nouvelle France en l'Année mil six cents quarante deux, envoyée au R. P. JEAN FILLEAU Provincial de la Compagnie de JESUS en la Province de France par le R. P. BARTHELEMY VIMONT de la mesme Compagnie, Superieur de la Residence de Kebec;* and this for the space and period of five consecutive years, all Booksellers and Printers being prohibited from Printing or having Printed the said Book, under pretext of any alteration or change that they may make in the same, under penalty of confiscation, and of the fine provided by the said License. Given at Paris, the 9th of January, 1643.

By the King in Council,

DEMONCEAUX.

Permiſsion du R. P. Prouincial.

NOUS IEAN FILLEAV Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé pour l'aduenir au ſieur SEBASTIEN CRAMOISY, Marchand Libraire Iuré, Imprimeur ordinaire du Roy Directeur de l'Imprimerie Royalle du Chaſteau du Louure & Eſcheuin de la ville de Paris, l'impreſſion des Relations de la Nouuelle France. Fait à Paris le 7. Ianuier 1643.

IEAN FILLEAV.

Permission of the Reverend Father Provincial.

WE, JEAN FILLEAU, Provincial of the Society of JESUS, in the Province of France, have granted for the future to sieur SEBASTIEN CRAMOISY, Sworn Bookseller, Printer in ordinary to the King, Director of the Royal Printing House of the Castle of the Louvre and Alderman of the city of Paris, the printing of the Relations of New France. Done at Paris, the 7th of January, 1643.

JEAN FILLEAU.

[1] Relation de ce qui s'eſt paſſé en la Novvelle France en l'Année 1642.

MON REVEREND PERE,

Pax Chriſti

Les affaires de ce païs m'ayant obligé d'enuoyer en France vn de nos Peres, pour repreſenter l'eſtat auquel les courſes des Hirocois reduiſent cette Egliſe naiſſante, ie me perſuadé que celuy qui auoit le plus trauaillé à l'eſtablir, ſeroit plus propre pour faire entendre l'importance du ſecours qui nous eſtoit neceſſaire, pour s'oppoſer aux effors de ces Barbares. Et en effect ie ne me ſuis pas trompé, car pendant ce peu de temps [2] qu'il a ſeiourné en France, il a veu pluſieurs perſonnes de qualité, auſquelles il a faict connoiſtre les grandes richeſſes ſpirituelles que l'on peut eſperer de ces vaſtes contrées, où ſe retrouue vn nombre quaſi innombrable de Nations, qui n'attendent que la publication de l'Euangile pour embraſſer la Foy, & reconnoiſtre leur Createur; & que cela auroit eſté executé au moins en partie, n'eſtoient les grands obſtacles que nous forment les demons, qui voyans que tous les François qui ſont en ces derniers confins du monde, viuent beaucoup plus ſainctement qu'ils ne faiſoient en France, & que les Sauuages, leurs anciens ſuiects, vont quittants de iour en iour, arment leurs ſuppoſts pour la deffence de leur Empire.

Or pource qu'il falloit vn puiſſant ſecours, pour

[1] Relation of what occurred in New France, in the Year 1642.

MY REVEREND FATHER,

Pax Christi.

The state of affairs in this country having compelled me to send one of our Fathers to France, that he might represent the condition to which the incursions of the Hirocois reduce this newborn Church, I was convinced that he who had labored the most to establish it, would be the best person to explain the importance of the aid which we need to resist the efforts of these Barbarians.[1] And, in truth, I was not mistaken; for, during the short time [2] that he remained in France, he saw many persons of quality to whom he made known the great store of spiritual treasure that may be expected in these vast countries wherein are found a number, almost beyond count, of Nations who await but the preaching of the Gospel, to embrace the Faith and to acknowledge their Creator. He also explained to them that this would have been done, at least in part, had it not been for the great obstacles arrayed against us by the demons, who — seeing that all the French at this far end of the world live in a much more holy manner than they did in France; and that the Savages, their former subjects, abandon them daily — arm all their forces for the defense of their Empire.

Inasmuch as vigorous aid was needed to subdue the insolence of these demons, he had to apply to persons

reprimer l'infolence de ces demons, il eſtoit neceſſaire qu'il s'addreſſat à des perſonnes qui euſſent & l'affection & le pouuoir pour tout ce qui regarde ce noueau monde: Il s'addreſſa donc à Madame la Ducheſſe d'Eguillon qui prend ſi bonne part à la Conuerſion des peuples de ce païs, que par vne deuotion toute particuliere qu'elle a au ſang [3] tres-adorable de Iesvs Christ, a fondé vne maiſon de Miſericorde, pour y receuoir les Sauuages malades, & leur faire reſſentir les effects de ce ſang pretieux. Ce fut donc elle qui entreprit d'en parler à Monſeigneur le Cardinal de Richelieu, & luy repreſenter les dangers où ſe trouuoit la Foy de Iesvs-Christ & la Colonie des François en ces contrées, ſi on ne s'efforçoit de reſiſter aux Hirocois, ce qui luy ſucceda ſi heureuſement, qu'elle obtint vn puiſſant ſecours contre nos ennemis.

Auec ce ſecours, le Pere s'embarqua fort conſolé d'auoir remarqué en France tant de zele pour le ſalut des pauures Sauuages, non ſeulement dans l'eſprit de ceux qui ſequeſtrez du monde, font profeſſion d'vne vie toute conſacrée à l'auancement du ſeruice de Dieu, mais encore en pluſieurs autres perſonnes de qualité, qui non contentes de luy teſmoigner la part qu'elles prenoient en la Conuerſion des peuples de ce païs, ont de plus voulu contribuer à l'entretien des Miſſionnaires, & fournir de quoy arreſter les Sauuages errans & vagabons; Dieu qui ſe plaiſt en ces œuures de charité ne manquera pas de leur en tenir compte, & de les recompenſer au centuple. La [4] ioye que les François & Sauuages ont ſenty par deçà à la venuë de ce ſecours, n'eſt pas conceuable; la crainte qu'on auoit des Hiroquois auoit tellement

who possessed both the desire and the power in regard to all that relates to this new world. He addressed himself, therefore to Madame the Duchess d'Eguillon, who takes such an interest in the Conversion of the peoples of this country that, through a special devotion which she has for the most adorable blood [3] of JESUS CHRIST, she has founded a house of Mercy, in which the sick Savages may be received and be made to feel the effects of that precious blood. She it was, therefore, who undertook to speak of the matter to Monseigneur the Cardinal de Richelieu, and to represent to him the dangers to which the Faith of JESUS CHRIST, and the French Colony in these countries, were exposed, if efforts were not made to repel the Hirocois. She succeeded so well that she obtained powerful aid against our enemies.

With this assistance the Father embarked, greatly consoled at having found in France so much zeal for the conversion of the poor Savages, not only in the minds of those who have withdrawn from the world, and lead a life entirely devoted to the furtherance of God's service, but also in several others, persons of quality,—who, not content with manifesting the interest they take in the Salvation of the people of this country, were also pleased to contribute to the support of the Missionaries, and to provide for the settling of the wandering and nomad Savages. God, who takes pleasure in such charitable works, will not fail to give them credit for it, and to reward them a hundredfold. [4] It is impossible to conceive the joy felt by the French and Savages over here at the arrival of this help; the dread of the Hiroquois had so disheartened them that all lived in fear of death.

abbatu les cœurs, qu'on ne viuoit que dans les apprehenſions de la mort; mais ſi toſt que la nouuelle fut venuë qu'on alloit dreſſer des fortifications ſur les auenuës des Hiroquois, toute crainte ceſſa, chacun reprit courage, & commença à marcher teſte leuée, auec autant d'aſſeurance que ſi le Fort euſt deſia eſté baſty.

Il eſt vray que ces fortifications auront d'excellens effets; mais comme ils ne tranchent point le mal par la racine, & que les Barbares font la guerre à la façon des Scythes & des Parthes, la porte ne ſera point pleinement ouuerte à IESVS CHRIST, & les dangers ne s'éloigneront point de noſtre Colonie, iuſques à ce qu'on aye ou gaigné ou exterminé les Hiroquois.

Du reſte i'eſpere que voſtre Reuerence aura vne ſolide ioye & conſolation dans le commencement de ſa charge, ſi elle peut trouuer le loiſir de ietter les yeux ſur la Relation que ie luy enuoye; elle y verra ſainctement accomplis les deſirs qu'elle fait [5] paroiſtre dans la lettre auec laquelle il luy a pleu nous conſoler & encourager.

Il eſt vray que cette ioye ſera detrempée de quelque triſteſſe, voyant la rage des Hiroquois vray fleau de noſtre Egliſe naiſſante, qui perdent & conſomment nos Neophytes auec les armes & le feu, & qui ont iuré vne cruelle guerre à nos François: Ils bouchent tous les paſſages de noſtre grande Riuiere, empeſchent le commerce de ces Meſſieurs, & menacent de ruiner tout le pays. Le Pere Iogues, s'il n'a eſté tué ſur le champ en la défaite des Hurons, eſt priſonnier entre leurs mains, auec deux de nos domeſtiques François, & vingt-trois Hurons Chreſtiens ou

But, as soon as news came that fortifications were to be erected on the roads by which the Hiroquois come, all fears were dispelled. Every one took courage once more, and walked about with head erect, and with as much assurance as if the Fort were already built.

It is true that these fortifications will have an excellent effect; but — as they do not strike at the root of the evil, and as these Barbarians carry on war in the fashion of the Scythians and Parthians — the door will not be fully opened to JESUS CHRIST, and danger will not be averted from our Colony, until the Hiroquois are either won over or exterminated.

However, I trust that your Reverence will feel real joy and consolation, at the beginning of your term of office, if you find leisure to glance at the Relation that I send you. You will see therein that the wishes expressed [5] in the letter by which you were pleased to console and encourage us, have been piously accomplished.

It is true that this joy will be mingled with some sorrow at observing the fury of the Hiroquois, — the real scourge of our newborn Church, — who destroy and burn our Neophytes by arms and fire, and who have sworn a cruel war against our French. They block all the roads leading to our great River; they impede the trade of the Gentlemen of the Company, and threaten to ruin the whole country. Father Jogues,[2] if not killed on the field when the Hurons were defeated, is a prisoner in their hands, with two of our French servants and twenty-three Hurons, most of whom are Christians or Catechumens. This, thanks be to God! has not made us lose courage nor destroyed the hope of converting these Peoples; only,

Catechumènes pour la plus-part. Cela, graces à Dieu, ne nous a point abbatu le courage, ny fait perdre l'eſperance de la conuerſion de ces Peuples, mais ſeulement nous oblige d'auoir recours aux prieres & ſaincts ſacrifices de V. R. que ie luy demande tres-particulierement, comme eſtant,

De V. R.

Tres-humble & tres-obeiſſant ſeruiteur,

Barthelemy Vimont.

A Kebec, ce 4. d'Octobre 1642.

it compels us to have recourse to the prayers and pious sacrifices of Your Reverence, which I ask very particularly, as being

Your Reverence's

Most humble and most obedient servant,

BARTHELEMY VIMONT.

Kebec, this 4th of October, 1642.

[6] CHAPITRE PREMIER.

DE L'ESTAT GENERAL DU PAÏS.

LE premier vaiſſeau qui eſt arriué cette année à Kebec donna vne fauſſe alarme, & ternit la ioye que la venuë des Nauires à couſtume de cauſer dans le cœur des François & des Sauuages. La flotte du Sel, diſoit-il, a eſté deffaicte par les Dunquerquois, & Monſieur de Courpont qui trauerſoit la Manche à meſme temps à eſté pris ou coulé à fonds, ſi bien qu'on faiſoit tout ceux de l'equippage ou morts ou priſonniers. Cette nouuelle affligeoit tout le monde, mais quand on ſceut que tous les vaiſſeaux eſtoient arriués à bon port, le contentement fuſt dautant plus doux que la triſteſſe auoit eſté plus ſenſible. Toute la Colonie a paſſé l'hyuer en bonne ſanté, Monſieur le Cheualier de Montmagny noſtre Gouuerneur touſiours l'aimable & touſiours l'aimé, tient tout dans la paix, dans le repos & dans le bon ordre; chacun l'honore & le reſpecte auec plaiſir, s'il y a quelque [7] mécontent, c'eſt ſon intereſt dereglé & ſa paſſion qui le tourmente. Nous n'auons point icy d'autres ennemis que nous meſme, le reſte eſt peu de choſe. Les procés, l'ambition, l'auarice, la ſaleté, les deſirs de ſe vanger qui ſont les demons de l'Europe, ne paroiſſent quaſi point icy, nos bois ne [ſ]ont pas propres pour allumer leurs feux.

Les bleds ont eſté fort beaux, quelques habitans en recueilloient maintenant plus qu'ils n'en auoient

[6] CHAPTER FIRST.

OF THE GENERAL STATE OF THE COUNTRY.

THE first ship that arrived this year at Kebec caused a false alarm, and clouded the joy to which the arrival of the Vessels usually gives rise in the hearts of the French and of the Savages. The Provision fleet, it was said, had been defeated by the Dunkirkers, and Monsieur de Courpont, who was crossing the Channel at the same time, had been captured or sunk; and it was told that all the crew had been killed or made prisoners. This news caused great sorrow to every one; but, when it was learned that all the ships had arrived safely, the satisfaction was all the sweeter that the sadness had been more deeply felt. The entire Colony has enjoyed good health during the winter. Monsieur the Chevalier de Montmagny, our Governor, ever kind and ever beloved, maintains all things in peace, quiet, and good order. Every one is pleased to honor and respect him. If any one be [7] dissatisfied, it is because his inordinate self-interest and passions torment him. We have no other enemies here but ourselves; the rest does not amount to much. Lawsuits, ambition, avarice, lust, the desire for revenge,— which are the evil spirits of Europe,— are rarely seen here; our forests are not suitable for lighting their fires.

The cereals have proved very successful; some residents now harvest more than they require for the food of their families and of their cattle, which thrive

de beſoin pour la nouriture de leur famille & de leur beſtial, qui ſe porte tres-bien en ce païs cy. Le temps viendra que tous en auront. *Labor improbus omnia vincit.* Les trauaux ſont grands on ne peut ſans peine faire vn nouueau païs. Les ſaiſons de cultiuer la terre ſont icy plus courtes qu'en France, quoy que nous ſoyons en meſme degré d'eleuation que la Rochelle.

La vertu, la douceur & la ioye ont fait leur ſeiour dans les maiſons dediées à Dieu: des filles tendres & delicates qui craignent vn brin de neige en France, ne s'eſtonnent pas icy d'en voir des montagnes. Vn Frimas les enrumoit en leurs maiſons bien fermées, & vn gros & grand & bien long hyuer armé de neiges & de [8] glaces depuis les pieds iuſques à la teſte, ne leur fait quaſi autre mal, que de les tenir en bon appetit. Voſtre froid humide & attachant eſt importun, le noſtre eſt plus piquant: mais il eſt quoy & ſerain & à mon aduis plus aggreable quoy que plus rude.

Nous auons ça bas quatre demeures ou reſidences, noſtre R. P. Superieur, & le pere Iacques de la Place ont fait leur ſejour plus ordinaire à Kebec, le pere Edmon [*sc.* Enmond] Maſſe, & le pere Anne Denoüe à noſtre Dame des Anges, le P. Iean de Brebeuf, le pere de Quen, & le pere Ioſeph du Peron à S. Ioſeph. Le pere Iacques Buteux, & le pere Ioſeph Poncet aux trois riuieres. Tous nos peres & nos freres ont ioüy d'vne aggreable & paiſible ſanté, chacun à trauaillé ſelon ſa vocation ſaintement, le grand Maiſtre les recompenſera à la fin de la iournée ſelon le prix & la valeur de leurs actions.

Pour conceuoir le bon où le mauuais eſtat du pays,

very well in this country. The time will come when all will have food. *Labor improbus omnia vincit.* Much work has to be done; a new country cannot be built up without trouble. The seasons for cultivating the soil here are shorter than in France, although we are on the same degree of latitude as la Rochelle.

Virtue, gentleness, and joy have made their abode in the houses dedicated to God. Tender and delicate maidens, who dread a snowflake in France, are not frightened when they see mountains of them here. A Frost would, in their well-closed houses, give them a cold; while a severe and very long winter, armed with snow and [8] ice from head to foot, does them no other harm than to keep them in good appetite. Your damp and clinging cold is troublesome; ours is sharper, but it is calm and clear, and, to my mind, more agreeable, although more severe.

We have four dwellings or residences here. Our Reverend Father Superior and father Jacques de la Place have usually made their abode at Kebec; father Enmond Masse and father Anne Denouë at nostre Dame des Anges; Father Jean de Brebeuf, father de Quen, and father Joseph du Peron, at St. Joseph; father Jacques Buteux and father Joseph Poncet at the three rivers.[3] All our fathers and brethren have enjoyed pleasant and undisturbed health. Each has worked piously in accordance with his vocation; the great Master will reward them at the close of the day's labor according to the worth and value of their deeds.

In order to understand the good or bad state of the country it is necessary to consider not only the French, who constitute the soundest part of it, but also the Savages who are our friends, and those who

il ne faut pas ſeulement ietter les yeux ſur les François qui en ſont la plus ſaine partie, mais encor ſur les Sauuages qui nous ſont amis, & qui nous ſont ennemis. Ceux cy que nous appellons Hiroquois [9] ont fait demons à leur ordinaire, ils ont eſté en campagne l'Hiuer le Printemps & l'Eſté; ils ont maſſacré pluſieurs Hurons & pluſieurs Algonqueins; ils ont pris des François, ils en ont tué, ils tiennent vn de nos peres priſonniers, on a mis à mort de leurs gens. Ie deduiray tout cecy en particulier plus bas: ie n'ay maintenant que quatres paroles à dire ſi on n'a la paix auec ces Barbares, ou ſi on ne les deſtruit le pays n'eſt pas en bonne poſture, la porte ſera touſiours fermée a Ieſus Chriſt dans les Nations plus hautes, & les chemins ſeront touſiours infectés de ces lutins. Mais parlons de choſes meilleures, voyons en general les deportemens des nouueaux Chreſtiens, notamment de S. Ioſeph qu'on appelle vulgairement Sillery.

La frequentation des Sacremens l'auidité qu'ont ces bons Neophytes de la parole de Dieu, l'obſeruance qu'ils rendent à ſes commandemens, leur diligence pour aſſiſter à la S. Meſſe tous les iours, les chaſtimens qu'ils commencent d'exercer ſur les delinquantes, leur zele pour la deffence & pour l'amplification de la foy, ſont autant de marques que Ieſus Chriſt s'affermit [10] dans leur cœur. Tous les matins & tous les ſoirs on ſonne pour les prieres qui ſe font publiquement dans la Chapelle par l'vn des Peres. Ceux qui vont à la chaſſe prient Dieu tous en commun dans leurs Cabanes, l'vn deux prononçant tout haut les prieres & les autres le ſuiuans mot à mot. Ils n'entreprennent aucun voyage qu'ils ne ſe mettent

are our enemies. The latter, whom we call Hiroquois, [9] have, as usual, acted like fiends. They have been in the field Winter, Spring, and Summer. They have massacred many Hurons and many Algonqueins; they have captured Frenchmen, and have killed some of them. They hold one of our fathers as a prisoner; some of their own people have been put to death. I shall speak of all this in detail, further on. I have now but four words to say: If we do not have peace with these Barbarians or if we do not destroy them, the country will not be in a state of safety; the door will always be closed to Jesus Christ in the Nations which dwell higher up; and the roads will always be infested by these imps. But let us speak of pleasanter things; let us consider, generally, the behavior of the new Christians, especially those at St. Joseph, commonly called Sillery.

Their frequent reception of the Sacraments, the avidity that these good Neophytes have for God's word, their observance of his commandments, their assiduity in attending Holy Mass every day, the punishments that they are beginning to inflict on delinquents, their zeal for the defense and propagation of the faith,—all these are so many proofs that Jesus Christ is taking firm hold [10] in their hearts. Every morning and every evening, the bell is rung for prayers, which are said publicly in the Chapel by one of the Fathers. Those who go out hunting, pray to God in common in their Cabins; one of them says the prayers aloud, and the others repeat them after him, word by word. They never start on a journey without setting themselves right with God; and the first thing they do on their return is to go to the chapel

bien auec Dieu, & la premiere action qu'ils font à leur retour, c'eſt d'entrer en la chapelle, & de luy rendre graces de les auoir conſerués; s'ils paſſoient vn mois ſans purifier leur cœur dans les Sacremens de Penitence & d'Euchariſtie, ils ſe plaindroient au pere qui les corrige, il les faut moderer en ce point, les conſeruer dans le reſpect qu'ils doiuent à ces grands myſteres. C'eſt leur donner de la ioye que de leur annoncer le iour d'vne feſte ſolennelle: ils taſchent de les remarquer par les ſaiſons, ils demandent vn Catalogue des iours ou vn petit Calendrier notamment quand ils vont à la chaſſe, où en marchandiſe pour vn temps vn peu notable, ils effacent les iours marqués l'vn aprés l'autre remarquans fort bien ceux qui ne ſont point de trauail, ils recognoiſſent les iours de ieuſnes & d'abſtinences [11] de viandes pour les garder eſtroitement, s'ils en ont le moien.

Ils ont horreur de leurs anciennes ſuperſtitions, ſi quelqu'vn les inuite à quelque dance, ou à quelque feſtin qui ne ſoit pas dans la modeſtie Chreſtienne, nous aymons la priere reſpondent ils, nous auons quitté ces folies pour iamais plus ne les reprendre. En voila ſuffiſamment pour cognoiſtre en gros l'état de ces bons Neophytes, venons au detail & deſcendons plus en particulier.

and thank him for having preserved them. Were they to pass a month without purifying their hearts in the Sacraments of Penance and the Eucharist, they would complain to the father who is their director. It is necessary to restrain them on this point, and to hold them in the respect that they owe to these great mysteries. To announce the day of a solemn festival is to give them joy; they strive to observe the feasts according to the seasons,—they ask for a List of the days, or for a small Calendar, especially when they go to hunt or to trade for any length of time. They strike off the days marked on it, in succession, observing very closely those on which no work is allowed. They look out for the days of fast and abstinence [11] from meat, in order to keep them strictly, if they have the means of doing so.

They have a horror of their former superstitions. If any one invite them to a dance or to a feast which is not in accordance with Christian modesty, they reply: "We love prayer; we have abandoned those follies, nevermore to resume them." This is sufficient to show, in a general manner, the state of these good Neophytes. Let us now enter into details, and give more particulars.

CHAPITRE II.

DES BONNES ACTIONS & DES BONS SENTIMENS DES NOUUEAUX CHRESTIENS.

NON *omnis qui dicit mihi Domine, Domine, intrabit in regnum cælorum*: Ceux qui inuoquent le ſainct Nõ de Dieu, n'entreront pas tous au Royaume des Cieux; ce n'eſt pas aſſez de leuer les mains au Ciel, il faut qu'elles ſoient pleines de hyacinthes, pour preſenter vn ſacrifice agreable à Dieu. En vn mot, il faut des actions & [12] non des paroles ſeulement pour eſtre le bien venu en Paradis, reconnoiſſons nos Chreſtiens à leurs œuures.

Le iour de Paſques tombe ordinairement au temps que les Sauuages font leur prouiſion de chair d'Elan. Quelques-vns d'entr'eux auoient tant d'enuie de ſe communier en ce grand iour, qu'ils abandonnerent le lieu de leur chaſſe & de leur ſecherie, & tirerent droit à Kebec, où ils penſoient arriuer le Samedy Sainct, mais le mauuais temps les en empeſcha. Le iour ſuiuant on les vit paroiſtre dés le matin ſur le fleuue glacé, s'écrians aux approches: C'eſt auiourd'huy que IESVS-CHRIST eſt reſſuſcité, il eſt ainſi marqué dans noſtre papier, nous ſommes venus pour nous confeſſer & pour nous communier. Ils ſe iettent dans la Chappelle des Vrſulines, demandent ſi la Meſſe eſt dite; quelques-vns eurent aſſez de temps pour ſe confeſſer, on differa les autres au lendemain.

C'eſt vn plaiſir de voir quelquefois ces bonnes gens aborder à Kebec ou à S. Ioſeph, dans leurs petits

CHAPTER II.

OF THE GOOD ACTIONS AND GOOD SENTIMENTS OF THE NEW CHRISTIANS.

NON *omnis qui dicit mihi Domine, Domine, intrabit in regnum cælorum.* Not all those who invoke the holy Name of God will enter the Kingdom of Heaven. It is not sufficient to lift one's hands to Heaven; they must be full of hyacinths, to offer up a sacrifice agreeable to God. In a word, actions, and [12] not words only, are needed to make us welcome in Paradise. Let us recognize our Christians by their works.

Easter Sunday generally falls at the time when the Savages secure their supply of Elk meat. Some of them were so anxious to receive communion on that great day, that they left their hunting grounds, and the place where they were drying the flesh, and came straight to Kebec, which they hoped to reach on Holy Saturday; but they were prevented by bad weather from doing so. On the following day, we observed them early in the morning on the frozen river, calling out as they came near: "It is on this day that JESUS CHRIST rose again; it is so marked on our paper. We have come to confess our sins, and to receive communion." They hastened to the Chapel of the Ursulines, and asked whether Mass had been said. Some had time to make their confession, and the others were put off till the following day.

Nauires d'eſcorces, qu'ils emportent ſur leurs épaules ou ſur leurs teſtes hors du courant de l'eau, puis s'en vont à l'Egliſe, & entendent la ſaincte [13] Meſſe. Cela fait ils remettent leur Nauire à l'eau, ſe rembarquent & s'en retournent ſans mot dire au lieu de leur peſche ou de leur chaſſe, bien ioyeux d'auoir rendu à Dieu & à ſon Egliſe le deuoir d'vn bon & fidele Chreſtien. I'apprẽds que nos François ont eſté extremement edifiez cét hyuer, voyans ces nouuelles plantes chargées du fruict d'vne prompte obeiſſance, au premier ſon de la cloche à l'Egliſe.

Ie n'ay guere veu (dit le Pere de Quen qui m'a mis ces memoires en main) depuis que ie ſuis en la Nouuelle France, des iours plus faſcheux & plus rigoureux que celuy de ſainct André de l'année precedente, la neige tomboit en abondance, & le vent la pouſſoit comme des tourbillons ou comme vne pluye blanche, mais ſi épaiſſe, qu'on ne voyoit ny le Ciel ny la terre. Ie croyois que nos Chreſtiens qui s'eſtoiẽt retirez dans le bois à cauſe du froid, & pour ſe diſpoſer à leur grande chaſſe, ne viendroient point à la Meſſe ce iour-là, ils en eſtoient aſſes diſpenſez pour l'iniure du temps, & pour la difficulté des chemins; ie fus bien eſtonné quand ie vy toute la Chappelle remplie: ie loüay leur courage, & leur fis entendre que ces actions ſi genereuſes [14] eſtoient bien agreables à Dieu.

Ie croy, pourſuit le pere que c'eſt de cét adorable Sacrifice, que ces bonnes ames tirent des lumieres pour recognoiſtre la beauté de noſtre creance, & des forces pour reſiſter aux attaques de leurs compatriotes & de la charité, pour leur porter compaſſion & les attirer à la participation de leur bon-heur. Ce

It is a pleasure to see, sometimes, these good people land at Kebec or at St. Joseph, in their little Vessels of bark, which they carry on their shoulders or on their heads out of the current of water; they then go to the Church and hear holy [13] Mass. This done, they replace their Vessels in the water, reëmbark, and return without a word to their fishing places or hunting grounds, greatly rejoiced at having accomplished the duty of a good and faithful Christian toward God and his Church. I hear that our French were greatly edified last winter when they saw these new plants, bearing the fruit of prompt obedience, at the first sound of the Church bell.

"Since I have been in New France" (says Father de Quen, who has handed me these notes) "I have never seen more disagreeable or more stormy weather than we had on saint Andrew's day of the previous year. Snow fell in abundance, and the gale drove it about like a whirlwind or like a white rain, but so thick that we could see neither the Sky nor the earth. I thought that our Christians — who had withdrawn into the woods on account of the cold, and to prepare for their great hunt — would not come to Mass on that day; the inclemency of the weather and the difficult roads were a sufficient excuse for their not doing so. I was greatly astonished when I saw the Chapel filled; I praised their courage, and told them that such brave deeds [14] were very pleasing to God.

"I consider," adds the father, "that it is from that adorable Sacrifice that these good souls derive light to see the beauty of our faith; strength, to resist the attacks of their countrymen; and charity, to have

nous eſt (diſent-ils) vn regret bien ſenſible de voir nos Parens & nos Alliez dans vn opiniaſtre eſclauage de Sathan. Ils ſe moquent de nous: mais nous ne les hayſſons pas pourtant. Nous abhorrons leurs façons de faire, nous deteſtons leurs ſuperſtitions, ſans vouloir aucun mal à leurs perſonnes. Ils ſont fachez de ce que nous croyons en Dieu: mais ils ont beau faire la priere nous eſt plus chere que la vie, nous mourrons pluſtoſt que de la quitter.

Les Neophytes de Sainct Ioſeph ayans appris la mort des Algonquins par les Hiroquois, voulurent conſoler ceux qui reſtoient de la défaite ſuiuant leurs anciennes couſtumes, qu'ils ſanctifierent d'vn zele vrayement Chreſtien. Ils font vn grand feſtin, inuitent tous les hauts Algonquins qui les eſtoient venus voir, leur portent [15] trois paroles, c'eſt à dire, leur font trois preſens: le premier fut donné pour eſſuyer les larmes qu'ils verſoient ſur la mort de leurs gens: le ſecond, pour faire reuiure le neueu de l'vn des principaux Algonquins: le troiſiéme, qui eſtoit le plus beau, fut donné pour attacher à la priere ceux qui ſembloient y auoir preſté l'oreille, & qui ne l'auoient pas encor embraſſée, & pour les inuiter tous à receuoir la Foy de IESVS-CHRIST. Ces hauts Algonquins, que Dieu va contraignant d'auoir recours à luy par des fleaux qui les exterminent aggreerent les deux premiers preſens, & mirent la troiſieſme en ſequeſtre pour deliberer par entr'eux s'il le falloit accepter: car qui touche vn preſent parmy les Sauuages s'engage à faire ce que dit le preſent. Vn de la bande, voyant que ce preſent parloit de Dieu, & qu'il inuitoit ceux à qui on le faiſoit de le prier dit tout haut, ie n'ay plus de teſte, ie ne ſçaurois prier:

compassion on them, and to strive to make them share their happiness. 'It is a matter of deep regret' (they say) 'to see our Relatives and Friends so persistent in their slavery to Satan. They laugh at us, but still we do not hate them. We abhor their methods, we detest their superstitions, without wishing any evil to their persons. They are angry because we believe in God. But in spite of all they can do, prayer is dearer to us than life. We would rather die than give it up.'"

When the Neophytes of Saint Joseph heard of the death of the Algonquins slain by the Hiroquois, they sought to console those who survived the defeat, according to their old customs, which they sanctified with truly Christian zeal. They held a great feast, to which they invited all the upper Algonquins who had come to see them. They brought them [15] three words,—that is to say, they gave them three presents. The first was given to dry the tears that they shed for the death of their people; the second, to bring back to life the nephew of one of the chief Algonquins; the third, and the finest, was given to win over to prayer those who seemed to have lent ear to it, but had not yet embraced it, and to induce them to receive the Faith of JESUS CHRIST. These proud Algonquins—whom God will compel to have recourse to him by the scourges which exterminate them—accepted the first two presents, and put the third aside in order to deliberate together whether they should accept it,—for whosoever takes a present, among the Savages, binds himself to do what the present expresses. One of the band—seeing that this present spoke of God, and called upon those to whom it was offered to pray to him—said

les Hiroquois, m'ayant oſté la teſte m'ont rauy l'eſprit. Ie ne vis plus, tous mes compatriotes ſont mors. Quand ie verray de grandes chaudieres boüillantes remplies de la chair de nos ennemis, quand mon eſtomach & mon ventre en [16] feront farcis, alors l'eſprit me reuiendra. La rage & la vengeance, qui ſont l'appanage des Demons, regnent dans les cœurs de ces Barbares, qui de loups deuiennent des agneaux quand le Bapteſme les a reueſtus de la grace de Ieſus-Chriſt.

Vne petite eſcoüade de ces bons Neophytes, voulant faire paroiſtre que la Foy n'oſte point le courage à ceux qui l'embraſſent, prennent reſolution d'aller à la guerre auec les payens, chacun s'y diſpoſe de ſon coſté. Les Chriſtiens ont recours à Dieu, les payens font des feſtins & des dances plaines de ſuperſtition, ils criẽt, ils chantent, ils heurlent, ils font mille poſtures d'hommes enragés pour s'animer contre leurs ennemis, les voila tous partis de compagnie, à peine ſont ils à my-chemin que les enfans de Belial s'eſloignent des enfans de Dieu, ou par meſpris où par crainte d'entrer dans le pays de leurs ennemis, ils quittent la penſée de chaſſer aux hommes s'addonnant aux maſſacres des beſtes, nos bons Neophytes pourſuiuans leur pointe decouurent ſecrettement vne bande d'Hyroquois, proportionés à leurs forces. Ils s'arretent tout court, conſultent par enſemble s'ils les prendront vifs ou [17] s'ils les mettront à mort, en cas que Dieu leur donne la victoire? D'vn coſté la gloire de ramener des priſonniers viuans, leur frappe les yeux, c'eſt le plus doux plaiſir dont puiſſe ioüir vn Sauuage, de traiſner aprés ſoy ſon ennemy lié & garroté, pour en faire vn ſpectacle de ioye & de

in a loud voice: "I no longer have a head; I could not pray; the Hiroquois, by taking away my head, have deprived me of my mind. When I shall see great kettles boiling, filled with the flesh of our enemies, when my stomach and my belly [16] shall be stuffed with it, then my mind will return." Rage and revenge, which are the appanage of Demons, reign in the hearts of these Barbarians, who from wolves become lambs when Baptism has clothed them with the grace of Jesus Christ.

A small party of these good Neophytes, wishing to show that the Faith does not deprive of courage those who embrace it, resolved to go to war with the pagans. Both sides prepared for it in their own way. The Christians had recourse to God, while the pagans resorted to feasts and dances full of superstitions. They cried aloud, they sang, they yelled, they assumed a thousand postures of men enraged, in order to excite themselves against their enemies. All started in company. Hardly had they gone halfway when the children of Belial separated from the children of God — either through a misunderstanding, or through fear of entering their enemies' country. They gave up the idea of hunting men, and took to killing animals. Our good Neophytes, pursuing their design, secretly discovered a band of Hyroquois about equal to their own forces. They stopped short, and consulted together whether they should take them alive or [17] put them to death, in case God gave them the victory. On the one hand, the glory of bringing back prisoners alive dazzled their minds; for the sweetest pleasure that a Savage can enjoy is to drag his enemy after him, bound and fettered, to make a joyful and triumphant exhibition

triomphe dans ſon païs: D'autre coſté ces bons Neophytes ſe doutans bien qu'ils ne pourroient arreſter la rage, & la fureur de leurs compatriotes qui ſe dechargeroit ſur ces victimes de mort, iugerent qu'il valoit mieux leur oſter la vie tout d'vn coup, que de remporter la gloire d'hommes vaillants aux deſpens d'vne cruauté diabolique qu'on leur feroit ſouffrir: ils ſe lãcent donc ſur leur proye, tuent ceux qu'ils ont à la rencontre, & ſe voyant maiſtres de leurs corps & de leur bagage, ſe iettent à deux genoux par terre, rendent grace à Dieu de la victoire, enleuent les deſpoüilles & la cheuelure de leurs ennemis vaincus: & s'en reuiennent triomphans à ſainct Ioſeph, viſitants la maiſon de Dieu deuant que d'entrer dans leurs Cabanes. Cela donna de la confuſion aux infidelles, qui ſe gauſſoient d'eux dans leurs tintamares, diſans qu'a faute d'imiter leurs hurlemens [18] ils n'aprocheroient pas de leur proüeſſe.

Vn Chreſtien gardoit en cette ſorte l'abſtinence de viandes és iours que l'Egliſe l'ordonne; s'il prenoit du poiſſon ſur la ſepmaine: il le faiſoit ſecher & le gardoit pour ces iours là; ſi la peſche ne luy eſtoit pas fauorable, il acheptoit du pain des François, dont il ſe contentoit pour tout mets auec vn peu d'eau: s'il eſtoit à la chaſſe dans les bois, & qu'il n'[e]uſt que de la viande, il enduroit la faim tant qu'il pouuoit, puis ſe voyant contraint de manger pour ne point mourir, il ſe mettoit à genoux & diſoit à Dieu: toy qui as tout faict, pardonne moy ſi ie t'offence, ie n'en ay point d'enuie, tu ſcais bien que ceſt à contre-cœur, & par contrainte que ie mange de la chair, tu ne veux pas que ie meure il faut donc que ie mange: Ie le vay donc faire au nom du Pere, & du Fils, & du ſainct Eſprit.

of him in his own country. On the other hand, these good Neophytes were very doubtful whether they could stay the anger and fury of their countrymen which would be vented on these victims of death, and decided that it would be better to kill them at once than to earn renown as valiant men at the expense of the diabolical cruelty that the prisoners would be made to suffer. They, therefore, rushed on their prey, killed those whom they met, and, finding themselves masters of their bodies and of their baggage, fell on their knees and thanked God for the victory. They then removed the spoils and scalps of their vanquished foes, and returned in triumph to saint Joseph, visiting the house of God before entering their own Cabins. This confounded the infidels, who had taunted them in their own noisy demonstrations,—saying that, unless the others imitated their yells, [18] they could never attain their prowess.

A Christian observed, in the following manner, abstinence from meat on the days appointed by the Church. When he caught any fish during the week, he dried it and kept it for those days. If his fishing was not successful, he bought bread from the French, and took no other food but that, with a little water. When he was hunting in the woods and had nothing but meat, he endured hunger as long as he could; and when he was compelled to eat to keep himself alive, he would kneel down and say to God: "Thou who hast made all things, pardon me if I offend thee. I have no desire to do so, for thou knowest that it is against my will, and through necessity that I eat meat; thou dost not wish me to die, consequently I must eat. I will therefore do so in

Ce meſme Neophyte ayant rencontré vne femme Chreſtienne bien malade eſlongnée de nos habitations, il luy rendit tous les debuoirs poſſibles, il ſe trouue à ſa mort luy donne les bons aduis que Dieu luy inſpire, & pendant que les femmes l'enſeueliſſent il fait la foſſe, il baſtit vne Croix le mieux qu'il peut, la plante à vn [16 i.e., 19] bout du Sepulcre, faict apporter le corps & l'ayant poſé tout proche de la Croix, il fait mettre tout le monde à genoux & parlant à haute voix, il prononce cette priere: Toy qui as tout faict ayes pitié de cette femme qui vient de mourir, elle croyoit en toy, fais luy miſericorde, oublie ſe[s] pechez, & porte ſon ame au Ciel, & toy bonne femme qui és morte, prie pour nous, quand tu ſeras là haut prie pour ceux qui ſont baptiſez, affin qu'ils gardent la foy, prie pour les autres, affin qu'ils croyent en celuy qui a tout faict. Sa priere acheueé tous les Chreſtiens, qui eſtoient preſens reciterent leur chapelet pour cette pauure creature: cela faict ce bon Neophyte couure la foſſe, recite encore deux fois ſon chapelet deuant que de partir du lieu, puis s'en va dans la Cabane de la deffuncte où il parle ſi hautement de la vie eternelle, & du bon-heur de cette femme, en ce qu'elle eſtoit morte Chreſtienne quils en demeurent tous conſolés.

Quant il ſortoit de ſa Cabane pour aller à la chaſſe, il attachoit vn petit Crucifix qu'on luy a dõné ſous vn morceau décorce en forme d'appenty: Et parloit à Dieu, les deux genoux en terre & les mains iointes: [20] toy qui peux tout, donne moy à manger ie t'en prie, nourris mes gens, ils ſont à toy, tu les as formés: rien ne t'eſt impoſſible, donne leur à manger, ils te diſent comme moy, donne nous à manger, tu és

the name of the Father, and of the Son, and of the holy Ghost."

This same Neophyte met with a Christian woman, who was very ill, and far away from our settlements. He rendered her every possible service, was present at her death, and repeated to her all the good counsels with which God inspired him. While the women were enshrouding her, he dug a grave, made a Cross as well as he was able, and planted it at [16 i.e., 19] the head of the Grave. He then had the body brought and, laying it quite close to the Cross, he made all kneel, and said this prayer aloud: "Thou who hast made all things, have pity on this woman who has just died; she believed in thee; have mercy on her, forget her sins, and take her soul to Heaven. And thou, good woman, who art dead, pray for us. When thou art above, pray for those who are baptized, so that they may persevere in the faith; pray for the others, that they may believe in him who has made all." His prayer ended, all the Christians present recited the rosary for the poor creature. When this was done, the good Neophyte filled in the grave and twice recited his rosary before leaving the spot. He then went to the Cabin of the deceased, where he spoke so highly of eternal life and of that woman's happiness in having died a Christian, that all were greatly consoled thereat.

Whenever he left his Cabin to go out hunting, he hung up a small Crucifix that had been given to him, under a piece of bark set up like a penthouse and spoke to God, both knees on the ground, and his hands clasped together, saying: [20] "Thou who canst do all, give me food, I beg of thee. Feed my people; they are thine,—thou hast created them;

noſtre pere, ils diſent vray: car tu és noſtre pere, ſi tu nous donnes à manger nous croyons touſiours en toy, ſi tu n'en donnes point, tu és le maiſtre, nous ne laiſſerons pas de croire en toy & de t'obeyr & de t'aymer.

Vne bonne vieille diſoit à l'vne de ſes filles qui tiroit à la mort: mon enfant crois bien fort en celuy qui à tout fait, *S8nKa S8nKa, bien fort bien fort*, tu iras au Ciel, & la tu ne mourras plus, tu verras celuy qui eſt noſtre pere, il te donnera vne vie toute nouuelle qui ne ſe conſommera iamais. Courage, ma fille, tes peines finiront bien-toſt, dans peu de temps tu ſeras bien aiſe. Quand tu ſeras dans la maiſon de celuy qui eſt maiſtre de la vie, tu luy diras ayés pitié de ma mere, ayez pitié de mes freres & de mes ſœurs, afin qu'ils viennent icy auec moy, dis luy qu'il prenne de bonne penſees pour nous. Aprez la mort de cette enfant, cette bonne vieille rencontrant le pere qui l'auoit baptiſée, luy diſt: ma pauure [21] fille à qui vous auiez donné le bapteſme, eſt au Ciel, elle a bien obey à Dieu; ce n'eſtoit point vne babillarde, ny vne coureuſe, elle ne ſe métoit point en colere, elle eſtoit toute paiſible, elle ne mecontentoit perſõne. Depuis qu'elle fut Chreſtienne, ſon chappelet ne luy ſortoit plus des mains; c'eſt pourquoy ie luy ay pendu au col à ſa mort & l'ay enſeuely auec elle dans sõ tõbeau: ie ſuis vn peu triſte de ce que ie ne la voy plus; mais i'ay bien plus de regret de l'vn de mes petits enfans qui eſt mort ſans bapteſme, & lors ſoupirãt elle adioûtoit helas, où ſera ce pauure petit enfant?

Vn nouueau Chreſtien ayant cõmis quelque offence, aborde vn pere auec ces paroles, ie ſuis triſte i'ay faſché Dieu, ſi ie ſçauois ce qu'il faut faire pour

nothing is impossible to thee. They say to thee, as I do: 'Give us food; thou art our father.' They say truly, for thou art our father. If thou givest us food, we will always believe in thee; if thou dost not give us any, thou art the master,—we will still believe in thee, obey thee, and love thee."

A good old woman said to one of her daughters, who was nigh unto death: "My child, believe very firmly in him who has made all things, *Sounka, Sounka; very firmly, very firmly.* Thou wilt go to Heaven, and there thou wilt die no more; thou wilt see him who is our father; he will give thee an entirely new life, which will never come to an end. Courage, my daughter, thy pains will soon be over; in a short time thou wilt be very joyful. When thou art in the house of him who is the master of life, say to him: 'Have pity on my mother; have pity on my brothers and sisters, that they may come here with me.' Tell him to think kindly of us." After this child's death, the good old woman met the father who had baptized her, and said to him: "My poor [21] daughter, to whom you granted baptism, has gone to Heaven. She obeyed God well; she was not a talebearer nor a gadabout; she never got angry; she was always quiet, and never offended any one. Since she has been a Christian, her rosary never left her hands; for that reason I hung one about her neck at her death, and buried it with her in her grave. I am somewhat sorrowful, because I no longer see her; but I grieve much more for one of my little children who died without baptism." And, sighing deeply, she added: "Alas! where will that poor little child be?"

A new Christian, who had committed some offense,

l'appaiſer, ie l'appaiſerois: dites, le moy, mõ pere car ie ſuis triſte, la douleur dont ſon cœur eſtoit oppreſſé paroiſſoit ſur ſon viſage. Il falloit luy dit le pere, te mettre à genoux auſſi-tôt que tu as recognu ton peché, & prier Dieu qu'il te le pardonnaſt pour l'amour qu'il porte à ſon fils qui eſt mort pour toy. I'ay fait cela, repart ce bon Neophyte, mais helas! c'eſt peu de choſe pour appaiſer le grãd Capitaine que i'ay faſché, en diſant ces paroles, [22] les groſſes l'armes [*sc.* larmes] luy tomberent des yeux, les ſouſpirs & les ſanglos ſortant de ſa bouche luy oſterẽt la parole, & luy firent differer ſa Confeſſion au lendemain. Il ne pouuoit proferer que ces trois mots, i'ay faſché Dieu.

Vn autre alla bien plus auant: voicy comme en parle le Pere Buteux qui ma donné ce memoire: ce bon-homme m'attendit à genoux vne groſſe demy-heure aprés ma Meſſe, & voyant que ie voulois ſortir, il m'arreſte: i'ay faſché Dieu, ie me veux Confeſſer, il me paroiſſoit tout tranſporté de douleur: m'eſtant ſouuenu la nuict de mon peché, diſoit-il, ie me ſuis leué, i'ay entré dans les bois & couppant des ſions d'arbres, ie me ſuis ſi long-temps battu & fuſtigé que ie n'en pouuois plus, quand ie me ſeray Confeſſé i'ay bien enuie d'en faire dauantage, tu me diras ce qu'il faut faire pour payer Dieu & pour l'appaiſer. Ie l'entens de Confeſſion dit le Pere, il eſtoit touché iuſques aux larmes, ie luy donnay vne penitence trois fois plus rude que ie n'aurois faict à vn François pour vne meſme offence. Eſt-ce là me fiſt il tout ce que tu m'ordonnes pour vn ſi grand peché, fais moy porter quelque choſe [23] qui me déchire le corps, commande moy de ieuſner; ne crains point, ie

went to a father with these words: "I am sorry; I have displeased God. If I knew what must be done to appease him, I would appease him. Tell me, my father, what to do, for I am sad." The sorrow that oppressed his heart was apparent on his face. "Thou shouldst," said the father, "have knelt down as soon as thou didst recognize thy sin, and entreated God to pardon thee, through the love that he bears to his son who died for thee." "I did so," replied the good Neophyte; "but, alas! that is very little to appease the great Captain whom I have offended." As he said these words, [22] great tears fell from his eyes; the sighs and sobs issuing from his mouth prevented his speaking, and caused him to put off his Confession to the following day. He could say only these words: "I have offended God."

Another went much further; hear what Father Buteux says of it, who gave me this account: "This good man waited for me on his knees for a long half-hour after my Mass, and, seeing that I was about to go out, he stopped me, saying: 'I have offended God. I wish to make Confession.' He seemed to me quite carried away with grief. 'During the night,' he said, 'I remembered my sin; I arose, went to the woods, and cut branches from the trees, with which I beat and scourged myself until I was exhausted. I have a great desire to do so again, when I shall have made my Confession. Thou shalt tell me what must be done to make amends to God, and to appease him.' I heard his Confession," said the Father; "he was affected to tears. I gave him a penance three times as severe as I would have given to a Frenchman for the same offense. 'Is that all,' he said, 'that thou dost appoint to me for

t'obeiray, i'ay faſché Dieu, ie le veux appaiſer. Le Pere luy repart: ie ne veux pas que tu ieuſnes auiourd'huy ny demain: ce ſont des iours de rejouïſſances, on fera feſtin dans vos Cabanes pour l'arriuée du Pere le Ieune que Dieu nous a rendu, c'eſt pour cela dit ce bon homme, qu'il faut que ie ieuſne affin que ie ſouffre dauantage, i'ay faſché Dieu, il ne faut pas que ie me rejouyſſe auec les autres, ie m'abſenteray bien aiſement de ces feſtins, & ſi ie m'y doibs trouuer, ie feray bien ſemblant de manger ſans que perſonne s'en apperçoiue. Ce bon Penitent pouuoit bien dire: *Dolor meus in conſpectu meo ſemper*, mes yeux enuiſageants mon offence ne voyent que des obiets de douleur.

Ce n'eſt pas tout il me vint trouuer en ma chambre, ſi toſt que ie fus arriué pour me faire part de ſes regrets: du moins ie coniecture que c'eſt le meſme, dont le Pere faict mention en ſon memoire, il me monſtre ſes mains toutes ſanglantes, il s'eſtoit faict des taillades bien cuiſantes aux doits, & comme ie luy en demandois la raiſon! Ah mon Pere ie ſuis bien triſte i'ay [24] faſché Dieu & ie ſuis cauſe que d'autres, l'ont faché, ie me ſuis decouppé les doigts pour leur monſt[r]er qu'il ne falloit pas faire ce que i'ay faict, & pour leur apprendre que ceux qui ſont baptiſés ne doiuent plus commettre aucune mauuaiſe action.

Vn autre papier qu'on ma mis entre les mains parle en cette façon: l'vn des deux Capitaines de la reſidence de S. Ioſeph, eſt ſi touché de Dieu & ſi zelé pour la foy qu'il reſſent les moindres fautes que ſes gens commettent, il n'a point de repos qu'il n'y ait mis ordre, il n'y a pas long-temps que ſe venant con-

so great a sin? Make me endure something [23] that will torment my body; command me to fast. Fear not,—I will obey thee; I have offended God and I wish to appease him.'" The Father replied: "I do not wish thee to fast to-day, nor to-morrow; for these are days of rejoicing. A feast will be held in your Cabins in honor of the arrival of Father le Jeune, whom God has given back to us." "It is for that reason," said the good man, "that I must fast, so that I may suffer more. I have offended God; I must not rejoice with the others. I will very gladly keep away from these feasts; and, if I must be present at them, I will make pretense to eat, without any one noticing it." This good Penitent might well say: *Dolor meus in conspectu meo semper;* "My eyes, beholding my offense, see but subjects for sorrow."

That is not all; he sought me in my room, as soon as I arrived, to inform me of his grief,—at least, I imagine that he is the same whom the Father mentioned in his account. He showed me his hands all bleeding. He had made very painful cuts in his fingers, and, when I asked him the reason of this, he said: "Ah, my Father, I am very sad; I have [24] offended God and I am the cause of others offending him. I have cut my fingers, to show them that what I did should not have been done; and to teach them that those who are baptized should not commit any bad action."

Another paper that has been handed to me relates the following: "One of the two Captains of the residence of St. Joseph is so moved by God, and so zealous for the faith, that he feels the slightest faults committed by his people, and has no rest until he has set things right. Not long ago, he came for

ſoler auprés de l'vn des peres qui ſont en cette reſidence, il luy diſoit: ie ioüy d'vne païx & d'vn repos tranquille dedans mon ame, quand ie vois que mes gens honorent la priere, il me ſemble que mon cœur eſt en vn banquet; mais quand ie vois quelqu'vn s'ecarter du droit chemin ie m'afflige, mon cœur n'eſt point à ſon aiſe il eſt cõme vn homme qui eſt mal aſſis, ie ne dors plus d'vn bon ſommeil, ie ne fais que ſonger aux moyens d'y apporter remede. Sa femme qu'il a gagnée à Dieu ne luy cede pas maintenant en pieté; eſtant malade il y a quelque temps vn pere l'alla viſiter auec le Sieur [25] Giffart qui ſert de Medecin à Kebec, apres luy auoir touché le poulx & conſideré ſa maladie il luy fit dire qu'elle priſt courage, qu'elle ne s'atriſtaſt point pour ce que ſa maladie n'eſtoit point mortelle, cette femme regardãt le Pere cõme étonnée, luy dit; Cét homme ſçait-il bien que ie ſuis baptiſée? Il le ſçait bien, dit le Pere. Pourquoy donc, replique-elle, me dit-il que ie prenne courage, & que ie ne m'attriſte point, & que ie n'en mourray pas? Dieu n'eſt-il pas mon Pere? [n']eſt-ce pas luy qui determine de ma vie? pourquoy donc m'attriſter de ce que fera mon Pere? qu'il en faſſe comme il voudra, il eſt le Maiſtre; ie ſuis Chreſtienne, ie ne m'attriſteray point. Le Medecin n'attendoit pas vne telle réponſe d'vne femme qui eſt née dans la barbarie; il y en a de plus experts en France que luy, à qui on n'a iamais fait vne ſemblable réponſe.

Vn Sauuage nouuellement baptiſé, ſe voyant aſſailly & viuement piqué ſur quelque different qu'il auoit auec l'vn de ſes compatriotes, retint ſa parole; & ſentant que ſon cœur bondiſſoit, Tout beau, diſoit-il en ſoy-meſme, il vaut mieux perdre ce que l'on me diſpute & tout ce que [26] i'ay de vaillant, que de ſalir

consolation to one of the fathers who are at this residence, and said to him: 'I enjoy peace and tranquil repose in my soul when I see that my people honor prayer,—it seems to me that my heart is at a banquet; but, when I see any one stray from the right path, I am afflicted at it. My heart is not at ease, but is like a man who is uncomfortably seated; I do not sleep soundly, and do nothing but think of the means of remedying the evil.' His wife, whom he has won over to God, now does not yield to him in piety. When she was ill, some time ago, a father went to visit her with Sieur [25] Giffart who is employed as a Physician at Kebec. After feeling her pulse and considering her disease, he had her told to take courage and not to be unhappy, because her malady was not mortal. The woman looked at the Father as if astounded, and said to him: 'Does that man know that I am baptized?' 'He knows it well,' said the Father. 'Then,' she replied, 'why does he tell me to take courage, not to be unhappy, and that I shall not die? Is not God my Father? Is it not he who decides about my life? Why, then, grieve at what my Father shall do? Let him arrange as he will; he is the Master. I am a Christian, and I will not be unhappy.' The Physician did not expect such an answer from a woman born in a state of barbarism. There are in France more experienced physicians than he, to whom such an answer has never been given."

A newly-baptized Savage, who was offended and greatly nettled in a dispute with one of his countrymen, held his tongue, and, feeling his heart filled with rage, he said to himself: "Gently; it is better to lose what we are disputing about, and everything

mon Bapteſme. Il s'en alla de ce pas trouuer le Pere qui l'auoit baptiſé, pour luy demander ce qu'il feroit à ſon cœur qui vouloit eſtre meſchant. Le Pere fut bien edifié de ſa bonté. Dieu beniſſe tous ceux qui par leurs prieres, ou par leurs ſecours, font tomber la pluye du Ciel ſur cette nouuelle vigne, en verité elle porte de bons fruits.

Vn ieune Sauuage marié depuis peu de temps, ſe ſentit tẽté de quitter ſa femme, & cette penſée le iette dans vne profonde triſteſſe. Le Diable luy repreſente le plaiſir qu'il y a de changer vne femme qu'on haït, en vne autre qu'on aime. Son bon Ange luy fait voir que la contrainte qu'on ſe fait dans les temps, eſt recompenſée d'vn bonheur eternel. Il ſe ſouuient de la parole qu'il a donnée à Dieu & à ſon épouſe, il veut eſtre fidele, & neantmoins il ſe ſent porté à l'infidelité; il s'en va trouuer ſon Directeur, & le prie de chercher quelque remede à ſa tentation, qu'il eſtime eſtre vn grand peché. Le Pere le mene deuant le Sainct Sacrement, le fait prier Dieu, il demande qu'on l'entende en Confeſſion. Les groſſes larmes luy tombent des yeux. La ſimple penſée de changer [27] de femme luy paroiſt vn ſi grand crime, qu'il prie qu'on l'enuoye en priſon, & qu'on le mette en vne baſſe foſſe, ou qu'on le face publiquement fuſtiger. Se voyant éconduit de ſa demande, il ſe gliſſe dans vne chambre proche de la Chappelle, & auec vne corde qu'il rencontre, il ſe frappe ſi rudement par tout le corps, que le bruit en vint iuſques aux oreilles du Pere: il accourt, & luy defend vne ſi rude penitence. Le Diable qui n'aime point l'eſprit de mortification le quitta bien toſt, & ſa tentation s'éuanoüyt.

Nous auons touſiours creu que les mariages des

[26] of any value that I own, than to disgrace my Baptism." He went at once to the Father who had baptized him, to ask him what he should do to his heart that wished to be wicked. The Father was greatly edified at his goodness. May God bless all who by their prayers, or by their aid, cause the rain to fall from Heaven on this new vine. Verily, it bears good fruit.

A young Savage, recently married, felt tempted to leave his wife, and the thought caused him deep sorrow. The Devil pictures to him the delight of changing a wife whom one hates for another whom one loves. His good Angel shows him that the restraint exercised in this life is rewarded by happiness throughout eternity. He remembers the word that he has plighted to God and to his wife; he wishes to be faithful, but, nevertheless, he feels himself inclined toward infidelity. He goes to his Director, and begs him to find some remedy against his temptation, which he regards as a great sin. The Father takes him before the Blessed Sacrament, and makes him pray to God. He asks that his Confession be heard. Great tears fall from his eyes. The mere idea of changing [27] his wife seems to him so great a crime that he entreats to be sent to prison and to be put in a dungeon, or to be publicly flogged. Seeing his request refused, he slips into a room near the Chapel, and, with a rope that he finds, he beats himself so hard all over the body that the noise reaches the ears of the Father, who runs in and forbids so severe a penance. The Devil, who loves not the spirit of mortification, soon left him, and his temptation vanished.

We have always been of opinion that the mar-

Sauuages nous donneroient de la peine; la liberté de tenir pluſieurs femmes, & d'en changer quand on veut, eſt vn grand obſtacle à la Foy, mais il n'eſt pas inſurmontable; la grace eſt plus puiſſante que la nature. Monſieur le Cheualier de Montmagny voulant donner vne grande idée de ce Sacrement à ces bons Neophytes, honore aſſez ſouuent leurs mariages, faiſant dreſſer vn beau feſtin le iour de leurs nopces, où ſe trouuent quelques vns des principaux de nos François, apres auoir aſſiſté aux ſainctes ceremonies de l'Egliſe. Là on ne manque [28] pas de parler de la ſtabilité du Mariage, de l'importance qu'il y a d'obeir à Dieu en ce poinct. Les Capitaines Sauuages ſont les premiers à donner de la crainte aux nouueaux mariés, de ſe ſeparer: ces bõne[s] gens ont vne candeur & vne ſimplicité qui ſeroit bien nouuelle en France. Le Preſtre qui fait les ceremonies de ce Sacrement, eſtant ſur le poinct de tirer le conſentement des deux parties, s'il ſe rencontre là quelque Sauuage de conſideration & zelé, il s'écrie tout haut; Attends, mon Pere, ie veux parler: là deſſus s'addreſſant à l'époux & à l'épouſe qui ſont debout deuant l'Autel, il leur dit; Prenez garde, il n'y a plus qu'vn pas à faire; ſi vous vous auancez dauantage, il n'y a plus moyen de reculer. Voſtre parole eſt vn lien qui vous va vnir ſi étroittement, qu'il ne vous ſera plus permis de le coupper; fermez la bouche ſi vous ne voulez point eſtre liez; ſi vous parlez, que vos paroles ſoient de fer, que iamais elles ne ſe rompent; vous eſtes encore libres, perſonne ne vous force; mais ſi vous parlez, nous vous contraindrons de garder voſtre parole: Or ſus parlez donc, ou vous taiſez à la bonne heure: puis ſe tournant vers le Preſtre, pourſuis; [29] Mon Pere, pourſuis, i'ay finy mon diſcours. Cette ron-

riages of the Savages would give us trouble. The liberty of having several wives, and of changing them at pleasure, is a great obstacle to the Faith, but it is not insurmountable. Grace is more powerful than nature. Monsieur the Chevalier de Montmagny, who wishes to give these good Neophytes a high opinion of that Sacrament, frequently honors their marriages with his presence. He has a fine feast prepared on the wedding day, which is attended by many of the principal among our French, after they have been present at the holy ceremonies of the Church. On these occasions we do not neglect [28] to speak of the stability of Marriage, as well as the importance of obeying God on that point. The Captains of the Savages are the first to frighten the newly-married couples against separating. The candor and simplicity of these good people would be something quite novel in France. When the Priest who officiates at the ceremonies of this Sacrament is about to question both parties as to their consent, if there be any Savage of importance present who is zealous, he calls out: "Stay, my Father, I wish to speak." Then, addressing the bridegroom and the bride who are standing before the Altar, he says to them: "Take care; there is but one more step to be taken,—if you go any further, you can never draw back. Your word is a bond that will unite you so closely that you will no longer be permitted to sever it. Keep your mouths closed, if you do not wish to be bound. If you speak, may your words be of iron, that they may never break. You are still free,—no one compels you; but if you speak, we will force you to keep your word. Now then, speak, or be silent, as you please." Then, turning towards the Priest,

deur reſſent ces vieux Siecles dorez, où la nature marchoit reueſtuë d'vne ſimplicité plus agreable que tous les artifices des Nations les plus polies.

Puis que ie ſuis tombé ſur ce ſujet, i'en feray la concluſion de ce Chapitre. Voicy vne nouuelle façon de ſe rechercher en mariage. On a dit autrefois qu'vn Sauuage Payen faiſant l'amour à vne fille, l'alloit voir la nuict, luy demandoit en ſecret ſi elle l'auoit pour agreable. Si la fille répondoit qu'elle ne ſe vouloit pas marier, le ieune homme ne paſſoit pas outre: ſi elle répondoit, qu'il ne falloit pas s'addreſſer à elle pour cette affaire, il faiſoit ſes pourſuites. Or comme nous auons puiſſammẽt crié contre cette façon de faire, les Chreſtiens l'ont improuuée; ſi bien qu'ils s'addreſſoient à nous pour demander vne fille, mais voicy comme quelques-vns ſe comportent à preſent. Ils peignent vn ieune homme & vne ieune fille ſur vne écorce ſe tenans par la main, en la poſture qu'ils ſont dans l'Egliſe quand ils ſe marient, & le ſeruiteur enuoye ce tableau à ſa maiſtreſſe par quelqu'vn de ſes amis.

Or iaçoit que ce portrait ne ſoit pas [30] d'Appelles, la fille neantmoins entend bien ce qu'il veut dire. Si elle agrée le ieune homme, elle prend le tableau: ſi elle dit qu'elle n'entend rien à cette peinture, c'eſt à dire que le ieune homme ſe doit pouruoir ailleurs, & qu'il a ſon congé: & n'ayez pas peur qu'il s'aille battre en duel contre celuy qu'il verra eſtre le bienvenu: il a plus de cœur que de ſe laiſſer gourmãder à la paſſion qu'il auoit pour vne fille: c'eſt foibleſſe de [ſe laiſſer] vaincre par le tyran de l'amour, ou par le demon de la haine. Ce ſeruiteur éconduit ira congratuler à ſon camarade, qui ſera bien venu aupres de ſa maiſtreſſe.

"Go on, [29] my Father, go on; I have finished my speech." This plain speaking reminds one of the golden Age of old, when nature was clothed in a simplicity more agreeable than all the artifices of the most polished Nations.

While I am on this subject, I will conclude this Chapter with it. Here is a new way of seeking a person in marriage. It has already been stated that, when a Pagan Savage wooed a maiden, he went to see her at night, and asked her in secret if she would accept him. If the maid replied that she did not wish to marry him, the young man went no further. If she replied that he was not to address her about the matter, he pressed his suit. Now, as we have vigorously rebuked such conduct, the Christians disapprove of it, and they apply to us to ask for a maid; but observe how some of them now act. They paint on a piece of bark a young man and a maiden, holding each other by the hand, in the position that they assume in Church when they get married; and the swain sends this picture to his mistress by one of his friends.

Now, although this portrait may not be painted [30] by Apelles, the maiden knows very well what it means. If she accepts the young man, she takes the picture. If she says that she does not at all understand the painting, it means that the young man must look elsewhere, and that he is rejected. Do not fear that he will fight a duel with him whom he sees welcomed. He has more spirit than to let himself be dominated by his passion for a maid; to allow oneself to be vanquished by the tyrant of love or the demon of hatred, is weakness. The rejected suitor will go and congratulate his comrade who shall be welcome to his mistress.

CHAPITRE III.

CONTINUATION DES BONS SENTIMENS & DES BONNES ACTIONS DES CHRESTIENS.

L'VN des Peres qui enſeignent les Sauuages en la reſidence de S. Ioſeph, liſant certain iour vne liſte des pechez auſquels ces peuples ſont ſubjets deuant leur Bapteſme, comme il vint à parler de leurs [31] ſuperſtitions, des inuocations qu'ils faiſoient des Demons, ou des Genies du iour, d'vn certain pacte tacite qu'ils ont auec le Diable, par le moyen d'vne pierre myſterieuſe, dont on a parlé autres fois. Vn bon Chreſtien s'écria; Voila, mon Pere, ce qui ſe garde encore parmy nous; allons dans les cabanes, cherchons par tout, nous trouuerons quelques-vnes de ces petites Idoles cachées, perſonne ne s'en ſert aupres de vous; mais ceux qui en ont, les portent auec eux dans les bois; le Diable les tente, & leur fait croire qu'ils ſeront mal-heureux s'ils les iettent, qu'ils ne feront pas bonne chaſſe, & par ce moyen il les tient touſiours à la cadene. Ie ne dis pas cecy pour aucun mal que ie leur ſouhaitte, le deſir que i'ay qu'ils éloignent les Demons de leurs cabanes, & qu'ils prennent le chemin le plus droit du Paradis, me fait tenir ce diſcours.

Cét homme eſt ſi zelé pour la conuerſion des Sauuages, qu'il s'en alla ce printemps bien auant dans les terres vers vne Nation qui n'aborde quaſi point les François pour leur faire des preſens, & pour les inuiter à embraſſer la Foy [32] de IESVS-CHRIST.

CHAPTER III.

CONTINUATION OF THE GOOD SENTIMENTS AND GOOD ACTIONS OF THE CHRISTIANS.

ONE of the Fathers who teach the Savages at the residence of St. Joseph, read out one day a list of the sins to which these peoples are liable before their Baptism. When he spoke of their [31] superstitions,—of their invocations to the Demons, or to the Genii of the light;[4] of a certain tacit compact that they have with the Devil by means of a mysterious stone, which we have already mentioned,—a good Christian called out: "That, my Father, still remains among us. Let us go into the cabins and look about everywhere; we shall find some of those little Idols hidden away. No one makes use of them before you, but those who have any, carry them with them into the woods. The Devil tempts them, and makes them believe that they will be unlucky if they throw them away,—that they will not have a successful hunt; and, by this means, he keeps them always in chains. I do not say this because I wish them evil; my desire that they should send away the Demons from the cabins, and take the straightest road to Paradise, makes me speak."

This man is so zealous for the conversion of the Savages that he went last spring very far inland, to a Nation that hardly ever approaches the French, to give them presents, and to urge them to embrace the Faith [32] of JESUS CHRIST. He had already

Il y fut deſia l'an paſſé auec vn tres-heureux ſuccés, voicy comme le Pere Ragueneau m'en eſcrit céte année: nos Hurons qui l'Eſté paſſé allerent en traitte à Ondȣtaȣaka (ie croy que ce ſont les peuples du Sagné où alloit ce bon Neophyte) nous ont raporté que ſoir & matin ils voyoient faire les prieres, & qu'on y chantoit les meſmes choſes que Charles Tſondatſaa auoit entendu chanter aux Chreſtiens de S. Ioſeph. D'où les Hurons conclüent que ces peuples croyent en Dieu, & que la Foy eſt deſia en poſſeſſion de tous les païs Septentrionnaux *Dominus benedicat*, ſans doute conuertiſans bien vne nation, on aduance beaucoup la conuerſion des autres, auſquelles meſme on ne trauaille pas. I'en ſuis tout conuaincu auſſi bien que V. R. ce ſont des paroles du pere.

Ce meſme Neophyte a vne deuotion toute particuliere aux images des ſaints: il en a quelques vnes qu'il conſerue auec vn tres grand ſoing. Les deſpliant certain iour deuant l'vn de nos François, il les baiſoit toutes auec vne grande humilité: Mais quand il vint aux Crucifix, il le baiſa trois fois; Voila, diſoit-il, le portrait [33] de celuy que i'ayme par deſſus toute choſe, il luy rendoit vn ſi grand honneur, qu'on voyoit bien qu'il auoit de l'amour pour celuy qui en a tant eu pour tous les hommes.

Ce pauure homme ſe voyant lié auec vne femme, autant éloignée de la Foy que ſon mary l'honore, la quitta en vn beau matin, ſe ſeruant du priuilege que luy donne ſainct Paul. Quelques Chreſtiens s'en formaliſent; ils luy reprochent qu'il ne croit que du bout des levres; qu'vn vray Chreſtien ne doit iamais abandonner ſa femme. Le voilà tout affligé; car il ne peut auoir d'amour pour vne femme qui n'en a

gone there last year, and had met with very great success. This is what Father Ragueneau writes me about it this year: "Our Hurons who went last Summer on a trading expedition to Ondoutawaka[5] (I think that it is the peoples of the Sagné where this good Neophyte went) have informed us that, evening and morning, they heard the prayers recited and the same things sung that Charles Tsondatsaa had heard sung by the Christians of St. Joseph. Hence the Hurons conclude that those people believe in God and that Faith is already in possession of all the Northern countries. *Dominus benedicat.* Of course, by thoroughly converting one nation we greatly further the conversion of others for which we do not even labor. I am quite convinced of this, as well as Your Reverence." Such are the words of the father.

This same Neophyte has quite a special devotion for the images of the saints; he has some of these, which he preserves with the greatest care. While he was unfolding them one day before one of our Frenchmen, he kissed them all with great humility. But when he came to the Crucifix, he kissed it three times. "Here," he said, "is the likeness [33] of him whom I love above all." He paid it so much honor that one could well see that he loved him who has had such love for all men.

This poor man, being united to a wife who was as averse to the Faith as her husband honored it, left her one morning, making use of the privilege that saint Paul gives him. Some Christians found fault with this, and reproached him,—saying that his faith was but lip service, and that a true Christian should never leave his wife. He was greatly afflicted, for he could not love a woman who did not love God,

point pour Dieu, & qui d'ailleurs a vn naturel altier & fort ſuperbe. Sa triſteſſe luy dure iuſques à la nuict, & l'empeſche de prendre vn bon ſommeil; à chaque fois qu'il ſe réueille, il prie Dieu qu'il luy faſſe connoiſtre ſa volonté, ſe diſpoſant à reprendre ſa femme ou à la rebuter, ſelon qu'il luy plairoit d'en ordonner; il s'endort fortement dans cette penſée, & voit en ſonge vne troupe de François, & deux Peres de noſtre Compagnie, qui luy diſoient; Quitte cette femme, elle ne veut point auoir d'eſprit. S'eſtant réueillé là [34] deſſus, il ſe tient dans la reſolution de iamais plus ne l'aborder en ayant vne auerſion nompareille. Comme il vit neantmoins que quelques-vns s'en edifioient mal, il diſt au Pere qui le dirige; Si vous me commãdez de m'aſſeoir vne autre fois aupres de celle qui s'eſt ſi ſouuent moquée de Dieu, & qui m'a traité long-temps comme ſon valet, ie quitteray mes ſentimens pour prendre les voſtres: ie ne fais point d'eſtat de mes ſonges ny de mes inclinations: ie pourrois me fouruoyer ſi ie ſuiuois mes penſées & mes affections: ie marcheray en aſſeurance tandis que ie me laiſſeray conduire par celuy que Dieu m'a donné pour guide. Le Pere eſtonné voyãt ce courage & cette ſolidité, dans l'ame d'vn homme dont la douceur n'a aucun rapport à l'acrimonie d'vne femme gauſſeuſe & mépriſante; ie prie Dieu qu'il luy change cette humeur: elle ſe fait maintenant inſtruire à bon eſcient, auoüant qu'en effet elle s'eſt mocquée des prieres, qu'elle en auoit de l'horreur; mais que ſon ame eſtant changée, elle a pris d'autres ſentimens. Le bon Neophyte s'eſt remis aupres d'elle à condition, qu'il la quittera pour iamais, ſi elle ne tient ferme en la Foy.

and who, moreover, was of a very arrogant and overbearing disposition. His sorrow lasted until night, and prevented him from sleeping soundly. Whenever he awoke, he prayed to God to manifest his will to him,—being prepared to take back his wife, or to send her away, as God might be pleased to order. He fell asleep, greatly impressed with that idea; and, in a dream, he saw a band of Frenchmen, with two Fathers of our Society, who said to him: "Leave that woman; she will not be reasonable." Thereupon he awoke [34] and adhered to his resolution never to see her again, having a supreme aversion for her. However, as he saw that some were far from being edified at this, he said to his Father director: "If you order me to sit down once more beside her who has so often scoffed at God, and who has so long treated me as her lackey, I will give up my ideas to follow yours. I do not value either my dreams or my inclinations. I might go astray if I followed my own thoughts and my affections; I shall walk in safety, so long as I allow myself to be led by him whom God has given me for my guide." The Father was astonished at seeing such courage and such firmness in the soul of a man whose gentleness is not in keeping with the ill humor of a jeering and scornful woman. I pray that God may change her temper. She is now receiving instruction quite willingly,—admitting that, in reality, she had scoffed at the prayers because she had a horror of them; but that her mind has changed, and that she has adopted other sentiments. The good Neophyte has returned to her on condition that he will leave her forever, if she is not firm in the Faith.

[35] A little girl answered the questions of the

[35] Vne petite fille ayant tres-bien répondu aux demandes du Catechiſme, le Pere qui l'interrogeoit luy donnant quelque petite recompenſe, diſt tout haut, pour l'encourager à bien faire vne autre fois, qu'il eſtoit marry de ce qu'il ne trouuoit rien dans ſes threſors, qui fuſt digne de reconnoiſtre vne ſi belle & ſi riche réponſe: vne femme Sauuage l'entendant s'écria: Helas! mon Pere, c'eſt vn grand threſor que l'inſtruction: vous faites cét enfant bien riche, quand vous luy apprenez à connoiſtre Dieu; il vaut mieux ſçauoir le chemin du Ciel que de poſſeder tous les biens de la terre. Ie croy que cette bonne femme eſtoit parente de celle qui diſt tout haut à noſtre Seigneur, *Beatus venter qui te portauit, & vbera quæ ſuxiſti*: elle gouſtoit cette verité de l'Eſcriture, *Omne aurum, in comparatione illius, arena eſt exigua.*

Vne autre femme aueugle piqua viuement vn Infidele qui ſe gauſſoit des Chreſtiens: ce miſerable voyant que ces bons Neophytes s'embarquoient vn Dimãche au matin, pour venir entendre la grande Meſſe à Kebec, s'embarqua auſſi en meſme temps: & au depart il s'écria, I'ay plus d'amour que vous autres pour mes parens: [36] & monſtrant de ſa main le lieu où le Soleil ſe couche: C'eſt là où ſont allez mes Anceſtres, c'eſt là où ie veux aller, c'eſt là où doiuent aller mes compatriotes qui ont de l'eſprit, & non pas dans vos Egliſes. Cette bonne aueugle l'entendant, luy repartit: Si tu as tant d'amour pour tes compatriotes, pourquoy les as-tu abandonnez cét hyuer à la mercy des Hiroquois; tu auois peur d'eſtre chauffé: ſi tu auois de l'eſprit, tu craindrois bien dauantage le feu d'Enfer où tu dois aller, que le feu des Hiroquois: tu n'es pas fait pour neant: celuy qui t'a creé

Catechism very well, and the Father who examined her gave her a slight reward, saying aloud — to encourage her to do well another time — that he was sorry that he could find nothing in his treasures worthy of rewarding such good and full answers. A Savage woman, hearing him, exclaimed: "Ah, my Father, instruction is a great treasure. You make that child very rich when you teach her to know God. It is better to know the road to Heaven than to own all the wealth of the earth." I think this good woman was related to that one who called out to our Lord: *Beatus venter qui te portavit et ubera quæ suxisti.* She approved that saying of the Scriptures: *Omne aurum, in comparatione illius, arena est exigua.*

Another woman, who was blind, sharply rebuked an Infidel who scoffed at some Christians. When the wretch saw these good Neophytes embark on a Sunday morning, for the purpose of hearing high Mass at Kebec, he also embarked at the same time; and, as they started, he called out: "I have more love for my forefathers than you have." [36] And, indicating with his hand the place where the Sun sets, he said: "That is where my Ancestors have gone, and that is where I wish to go. That is where my countrymen who are wise should go, and not into your Churches." The good blind woman, hearing him, replied: "If thou hast such love for thy countrymen, why didst thou abandon them last winter to the mercy of the Hiroquois? Thou wert afraid of being burned. If thou hadst sense, thou wouldst have a still greater fear of the fire of Hell, to which thou wilt go, than of the fire of the Hiroquois. Thou wert not made for nothing. He who created thee will pay thee in money of fire or of glory, after thy

te payera en monnoye de feu ou de gloire apres ta mort. Cette bonne aueugle voit bien clair és choſes de la Foy, ſa vie eſt fort innocente.

Victor 8echKiné voulant aller en traite, ſe vint preſenter au Sacrement de Penitence. Apres auoir fait ſes deuotions, il diſt à ſon Confeſſeur, Mon Pere, prie Dieu pour moy & pour ma femme, & pour mon enfant; ie ſçay par experience ce que peut la priere faite ſans faintiſe: tu vois ma petite fille, Dieu me l'a dõnee deux fois: eſtãt cet hyuer dans les bois pour faire noſtre grande chaſſe, elle tomba malade, en ſorte que ie n'en attẽdois plus rien que la mort: [37] ma femme ne faiſoit que pleurer: les larmes, luy dis-je, ne reſſuſciteront pas voſtre enfant: ayons recours â celuy qui nous l'a dõnée, & le prions de nous la donner encor vne autre fois: ils ſe mirent à genoux, & firent cette petite oraiſon, plus pleine de cœur que de paroles: Toy qui as tout fait & qui conſerues tout, c'eſt toy qui as formé cét enfant, & qui nous l'as dõnée: elle eſt malade, tu la peux guerir, gueris-la donc ſi tu veux, ſi elle vit, elle croira en toy, elle t'obeïra quand elle ſera grande; ſi tu ne la veux pas guerir, ie ne laiſſeray pas de croire en toy; ie n'en diray pas vn mot dauantage car tu es le Maiſtre, fais tout ce que tu voudras. Le lendemain, diſoit le bon Neophyte, ma fille eſtoit en auſſi bonne ſanté que tu la vois maintenant.

Les Sauuages retournans de leur grande chaſſe, l'vn de nos Peres aſſembla les principaux, & leur diſt, Qu'il eſtoit fort edifié de ce qu'ils remedioient aux deſordres qui ſe rencontrent de temps en temps parmy eux; mais qu'il s'étonnoit comme ils permettoient qu'vne ieune femme baptiſée ne

death." This good woman sees very clearly, n matters of the Faith; her life is a very innocent one.

Victor Wechkiné, intending to start on a trading expedition, came to present himself for the Sacrament of Penance. After he had performed his devotions, he said to his Confessor: "My Father, pray to God for me, for my wife, and for my child. I know by experience what sincere prayer can do. Thou seest my little daughter; God has given her to me twice. While we were in the woods last winter on our great hunt, she fell sick, so that I no longer expected aught but death. [37] My wife did nothing but weep. I said to her: 'Tears will not bring your child back to life. Let us have recourse to him who gave her to us, and beg him to give her to us once more.'" They knelt down and said this short prayer, more abounding in feeling than in words: "Thou who hast made all, and who preservest all things, it is thou who didst create this child and give her to us. She is sick; thou canst cure her. If thou wilt, cure her; if she lives, she will believe in thee; she will obey thee when she grows up. If thou wilt not cure her, I will still believe in thee; I will not say another word, for thou art the Master; do everything according to thy will." "On the following day," said the good Neophyte, "my daughter was in as good health as you see her now."

When the Savages returned from their great hunt, one of the Fathers called the chief men together, and told them that he was greatly edified because they had put a stop to the disorderly conduct that occasionally occurred among them; but that he was astonished at their permitting that a young baptized woman should live apart from her husband. The

demeuraſt point auec ſon mary. Le Capitaine ſous la iuriſdiction duquel [38] eſtoit cette femme, répondit; Qu'il auoit tenté toutes ſortes de voyes pour la remettre en ſon deuoir, & qu'il auoit perdu ſes peines; qu'il feroit neantmoins encor vn effort. Au ſortir de ceſte Aſſemblée, dit il, conſulte tes gens en particulier, & leur demande ce qu'il faut faire dans cette deſobeiſſance; ils concluënt tous à la rigueur: les bons aduis ne luy ont peu donner de l'eſprit, vne priſon luy en donnera, diſoient ils. Deux Capitaines ont cõmiſſion de l'amener à Kebec, & de prier Monſieur le Gouuerneur de la faire mettre dans vne baſſe foſſe. Ils ſe mettẽt en deuoir d'executer leur mandement, ils entrent dans la cabane où elle eſtoit; mais les ayant apperceus, & ſe doutant du faict, elle s'échappe, & s'enfuit dans les bois, & eux apres. L'ayant attrappée, ils luy declarent qu'elle eſt condãnée à vne priſon, iuſques à ce que l'eſprit luy ſoit venu. Comme elle ſe vouloit défaire de leurs mains ils la lient, & la tranſportent dans vn canot pour la mener à Kebec. Quelques ieunes hommes Payẽs voyans cette violence, qui eſt en horreur aux Sauuages, & plus éloignée de leurs façons de faire, que le Ciel n'eſt éloigné de la terre, vſerent de menaces, témoignans [39] qu'ils tuëroient celuy qui mettroit la main ſur cette femme: mais le Capitaine & ſes gens qui eſtoient Chreſtiens, répondirent hardiment: Qu'il n'y auoit rien qu'ils ne fiſſent, & qu'ils n'enduraſſent pour faire rendre obeiſſance à Dieu. Cette reſolution ferma la bouche aux Infideles, la femme fut conduite à Kebec; mais quand elle vit qu'il falloit entrer dans vne baſſe foſſe ou dans la maiſon de ſon mary, elle prie bien humblement qu'on la

Captain under whose jurisdiction [38] this woman was, replied that he had tried all sorts of means to make her return to her duty, and that his trouble had been in vain; that he would, nevertheless, make another effort. "After this Assembly," said the Father, "consult thy people privately, and ask them what is to be done in such a case of disobedience." They all decided upon harsh measures. "Good advice," said they, "has not brought her to her senses; a prison will do so." Two Captains were ordered to take her to Kebec, and to request Monsieur the Governor to have her put in a dungeon. They prepared to carry out their orders, and entered the cabin where she was. But she saw them coming and, suspecting their errand, she escaped and fled to the woods, whither they followed her. Having caught her, they told her that she was condemned to prison until sense should come to her. As she tried to break away from them, they bound her and placed her in a canoe, to take her to Kebec. Some Pagan young men, observing this violence,—of which the Savages have a horror, and which is more remote from their customs than Heaven is from earth,—made use of threats, declaring [39] that they would kill any one who laid a hand on the woman. But the Captain and his people, who were Christians, boldly replied that there was nothing that they would not do or endure, in order to secure obedience to God. Such resolution silenced the Infidels. The woman was taken to Kebec; but when she saw that she must enter either a dungeon or her husband's house, she humbly begged to be taken back to Saint Joseph, promising that thenceforward she would be more obedient. Such acts of justice cause no surprise in

remeine à Sainct Ioſeph, promettant qu'elle ſe rendroit de là en auant plus obeiſſante. Ces actions de iuſtice ne donnent en France aucun étonnement, pource que c'eſt l'ordinaire de proceder par ces voyes; mais parmy ces peuples, ou chacun ſe croit auſſi libre dés ſa naiſſance, que les beſtes ſauuages qui courent dans leurs grandes foreſts. C'eſt vn prodige, ou pluſtoſt vn miracle, d'y voir vn commandement abſolu, ou quelque action de rigueur & de iuſtice. Quelques Sauuages ayans appris qu'en France on mettoit à mort les malfaicteurs, nous ont bien ſouuent reproché que nous eſtions des meſchans; que nous faiſions mourir nos compatriotes; que nous n'auions [40] point d'eſprit. Ils demandoient ſi les parens de ceux qu'on condamnoit à la mort, n'en tiroient point vengeance. Les Infidelles ſont encore dans les meſmes ſentimens: mais les Chreſtiens connoiſſent de plus en plus, l'importance qu'il y a d'exercer la Iuſtice.

Vn certain Neophyte fort zelé pour la Foy, preſſant vne action de pieté, vn autre luy dit? areſte toy, on t'en voudra mal, ceux qui ne ſont point baptiſés te haïront, il n'importe, reſpondit-il, ie ne crains point la mort, qu'ils me tüent, qu'ils me maſſacrent, ie ne quitteray pas vne bonne action pour leur impieté, ma vie n'eſt pas ſi pretieuſe que la Foy.

I'ay faict mention dans la Relation precedente d'vn certain Huron, nommé Charles Tſondatſaa qui fut Baptiſé l'année derniere, en la petite Egliſe de S. Ioſeph; ce bon Neophyte eſt venu cette année auec quelques autres de ſes compatriotes, viſiter les Chreſtiẽs de céte Egliſe, ces bonnes gens leur ont faict mille careſſes, ils les ont inuitez aux feſtins, & apres pluſieurs témoignages de bien veillance iuſques à ce

France, because it is usual there to proceed in that manner. But, among these peoples — where every one considers himself, from his birth, as free as the wild animals that roam their great forests — it is a marvel, or rather a miracle, to see a peremptory command obeyed, or any act of severity or justice performed. Some Savages, having heard that, in France, malefactors are put to death, have often reproached us, saying that we were cruel, — that we killed our own countrymen; and that we had [40] no sense. They asked whether the relatives of those who were condemned to death did not seek vengeance. The Infidels still have the same ideas; but the Christians are learning, more and more, the importance of exercising Justice.

A certain Neophyte, who was very zealous for the Faith, was diligently performing a pious action, when another said to him: "Stop! some will be angry with thee; those who are not baptized will hate thee." "It matters not," he replied; "I do not fear death. Let them kill me, let them slay me; I will not give up a good action for their ungodliness. My life is not so precious as the Faith."

In the preceding Relation, I mentioned a certain Huron, named Charles Tsondatsaa, who was Baptized last year in the little Church of St. Joseph. This good Neophyte came this year, with some others of his countrymen, to visit the Christians of this Church; and these good people showed them many kindnesses. They invited them to feasts, and, after many declarations of good will, — including, moreover, a mutual exchange of presents, — a Captain [41] of St. Joseph stopped them after the public prayers which are said daily in the Chapel, at which the

faire des preſens reciproques les vns aux autres: Vn Capitaine [41] de S. Ioſeph, les areſta apres les prieres publiques qui ſe font tous les iours, en la Chapelle, où les Hurons & les Algonquins aſſiſtoient; & addreſſant ſa parole à Charles Tſondatſaa, luy diſt, mon frere? tu ſçais bien que tu fus baptizé l'année paſſée dans cette Egliſe, c'eſt icy que tu fus faict noſtre frere, il faut que ie te diſe les penſées qu'auoit mon cœur, lors que ie te vy remonter en ton païs. Cét homme eſt baptiſé, diſois-je à part-moy, il eſt faict enfant de Dieu; voila qui va bien, mais que deuiendra-il, quand il ſera auec ceux de ſa nation, qui ne croient point en Dieu? comment reſiſtera-il aux attaques qu'on luy liurera de tous coſtés? I'auois cette penſée là de toy. Mon ame eſtoit en l'air ſans appuy, ne ſçachant ce que tu deuiendrois. I'ay eu de la crainte pour toy tout l'Hyuer. Ie ſouhaitois le Printemps pour apprendre de tes nouuelles, quand on m'a dit que tu deſcendois, & que tu viuois en bon Chreſtien, ma crainte s'eſt eſuanouïe, mon ame s'eſt affermie, mon cœur s'eſt reſiouy: voylà vn braue homme, i'auois céte penſée là de toy, mais c'eſt Dieu qui a faict tout cela, diſoit mon cœur, c'eſt Dieu qui [42] luy a donné de la force & du courage, c'eſt luy qu'il en faut remercier, c'eſt mon frere ce que nous auons faict pour l'amour de toy.

A cette petite harangue, Charles reſpondit en cette ſorte: mon frere, depuis mon Bapteſme ie n'ay iamais chancelé en la Foy; mes pieds ont tenu ferme, mon corps n'a point branſlé: ie n'ay point eu de penſée de quitter la priere, & ie ne la quitteray iamais, c'eſt celuy qui porte la terre, comme tu dis, qui m'a aydé, il eſt tout preſt de m'ayder encore, car il eſt bon: ie voudrois bien que tous mes Compatriottes fuſſent

Hurons and Algonquins were present, and, addressing Charles Tsondatsaa, he said to him: "My brother, thou knowest well that thou wert baptized last year in this Church; here thou wert made our brother. I must tell thee the thoughts that were in my heart when I saw thee return to thy own country. 'This man has been baptized,' I said to myself; 'he has been made a child of God. This is well; but what will become of him when he shall be with those of his nation who do not believe in God? How will he resist the attacks that will be made on him from all sides?' I had that thought of thee. My soul was in a state of trouble and helplessness, not knowing what would become of thee. I feared for thee during the whole Winter. I was anxious for the arrival of Spring, to get news of thee. When I heard that thou wert coming down, and that thou didst live like a good Christian, my fears were dispelled, my soul regained courage, my heart rejoiced. 'He is a brave man!' That is what I thought of thee. 'But it is God who has done all this,' said my heart; 'it is God who [42] has given him strength and courage; it is he who should be thanked for it.' This, my brother, is what we have done for love of thee."

To this short harangue, Charles replied thus: "My brother, since my Baptism, I have never wavered in the Faith. My feet have remained steadfast; my body has not moved. I have never had a thought of abandoning prayer, and I shall never abandon it. It is he who holds the earth in his hand, as thou sayest, who has helped me. He is still quite ready to help me, for he is good. I heartily wish that all my Countrymen might be of the same mind;

dans la meſme volonté: ils y viendront petit à petit, i'en connois pluſieurs qui honorent la priere, mais nous ſommes enuiron vne trentaine d'hommes fais, qui ne branſlons non plus que vous autres, nous auons tenu ferme cét Hyuer contre les aſſauts des meſcreans, on nous a liuré mil combats; nos eſprits n'ont point eſté renuerſés: ſus-donc, mon frere, prend courage, & tous tes gens auſſi: ne ſoyés plus en crainte, la moitié de nous meſmes ne croit pas ſeulement, nous croyons tous entiers: priés [43] Dieu pour nous pendant noſtre voyage. Celà dit, ils ſe ſeparerent.

Les Chreſtiens de ſainct Ioſeph paſſerent encor plus auant, aians appris que le Reuerend Pere Vimont montoit aux trois riuieres, & qu'il trouueroit là des Hurons Chreſtiens, ils le prierent de faire porter auec ſoy, quelques pacquets de leur viande boucanées, pour en faire vn banquet à ces bons Neophytes, en temoignage de l'amour & de l'affection qu'ils auoient pour eux, cela ſe fit en noſtre maiſon, auec la ioye de ces nouueaux enfans de Dieu; qui furent d'autant plus edifiés de cette charité, qu'elle n'eſt pas commune parmy les Barbares, leſquels n'aiment que leur nation, faiſant vn extreme meſpris des autres.

Ie conclüeray ce chapitre par vn acte de reconnoiſſance auſſi naïf, qu'il eſt naturellement expliqué. Monſieur le Gouuerneur montant à la riuiere des Hiroquois, pour donner ordre qu'on y commençaſt les fortifications, dont i'ay déja parlé: vn Capitaine Chreſtien l'alla trouuer, & luy tint ce langage. Nous autres Sauuages, comme nous n'auons point eſté eſleués en [44] voſtre païs, nous ne ſcauons pas les honneurs qu'on rend aux grands Capitaines qui trauaillent pour la deffence du païs. Ie ne ſcais donc ce que ie dois faire & encore moins ce que ie dois dire,

they will come to it, little by little. I know several who honor prayer; but we are about thirty grown men who do not waver more than you do. We remained firm last Winter, against the assaults of the wicked. A thousand attacks were made upon us, but our courage was not overthrown. Come, then, my brother, take courage, and all thy people also. Fear no longer. We are not half believers only; we believe entirely. Pray [43] to God for us during our journey." This said, they parted.

The Christians of saint Joseph went still further. Having learned that Reverend Father Vimont was going up to the three rivers, and that he would find Christian Hurons there, they begged him to take with him some packages of their smoked meat, in order to give a banquet to those good Neophytes, as a token of the love and affection they had for them. This was done in our house, amid the joy of these new children of God,—whose conduct in this act of charity was all the more edifying that it is unusual among these Barbarians, who love only their own nation, and have a supreme contempt for others.

I will conclude this chapter by relating an act of gratitude as artless as it is naturally expressed. When Monsieur the Governor went up to the river of the Hiroquois to give orders for commencing the fortifications of which I have already spoken, a Christian Captain went to him and made him this speech: " We Savages, since we were not brought up in [44] your country, do not know what honors are paid to great Captains who work for the defense of the land. Therefore, I know not what I should do, and still less what I should say. I seek, and I find nothing on my tongue but these few words: ' Go, great Captain,

ie cherche & ie ne trouue rien ſur ma langue que ces deux paroles, va t'en grand Capitaine, & parts à la bonne heure, ſois le Maiſtre de la terre, & le Conſeruateur du pays: Celuy qui peut tout & qui eſt tout bon, ſoit touſiours auec toy? Voyla ce que me dit ma langue, mais voicy ce que i'ay dans ma penſée: pleuſt à Dieu, que nous fuſſions icy vne grande trouppe & que de toutes nos voix, il ne s'en fiſt qu'vne forte & puiſſante; laquelle ſe faiſant entendre par tout l'vniuers prononçaſt ces paroles. Adieu, le Conſeruateur du pays à la bonne heure que tu entreprennes noſtre deffence, vas t'en heureuſement & retourne auec plus de ioye affin que nous puiſſions tous nous eſcrier: il eſt de retour noſtre Capitaine, il eſt de retour le Conſeruateur du pays: c'eſt par ſon moyen que les femmes & les enfans que tout le monde eſt encore en vie. Car ſans ſa protection l'ennemy nous auroit empeſché de Planter, de Cultiuer, & de Recuellir nos bleds: voila ce [45] que ie ſouhaiterois qui te fuſt dit par tous les hommes de ces contrees; mais quoy nous n'auons plus de voix, les maladies & les ennemis ont arraché nos langues, nous te diſons neantmoins encore vne fois. Adieu, le Conſeruat[e]ur du pays? Celuy qui à tout faict ſoit le guide & la conduite de ton vaiſſeau. Cette eloquence n'eſt pas tiree de la Rhetorique d'Ariſtote, ou de Ciceron: mais d'vne eſcole plus aimable & plus candide.

Monſieur le Gouuerneur leur ayant témoigné de la ioye de leurs bonnes volontez, leur demanda ce qu'ils pretendoient faire durant l'Eſté, tu ne dois point faire cette interrogation: tu és noſtre Capitaine, commande, il y a long-temps que nous ſommes reſolus de t'obeyr; c'eſt la reſponce qu'ils luy firent & qui fermera ce Chapitre.

and may thy journey be successful. Be the Master of the land and the Preserver of the country. May he who can do all things and who is all goodness, be ever with thee!' That is what my tongue tells me, but this is what I have in my mind,—would to God that we were here in great numbers and that all our voices were united in one, loud and strong, which would make itself heard throughout the world, pronouncing these words: 'Farewell, Preserver of the country, it is well and good that thou undertakest our defense. Go in happiness, and return with still greater joy, so that we may all cry out: "Our Captain has returned, the Preserver of the country has returned! It is through him that the women and children, and all the people, are still alive; for, without his protection, the enemy would have prevented us from Planting, Cultivating, and Harvesting our corn."' That is [45] what I would desire all the men of these countries to say to thee. But, although we have no more voice,—for sickness and our enemies have torn out our tongues,—nevertheless, we say to thee once more: 'Farewell, Preserver of the country! May he who has made all things be the guide and conductor of thy ship.'" Such eloquence is not derived from the Rhetoric of Aristotle or of Cicero, but from a school more lovable and candid.

Monsieur the Governor having assured them of his pleasure at their good will, asked them what they intended to do during the Summer. "Thou shouldst not ask such a question. Thou art our Captain,—command; we have long been resolved to obey thee." Such was the answer they gave him, and it shall close this Chapter.

[46] CHAPITRE IV.

DE QUELQUES BAPTESMES EN LA RESIDENCE DE SAINCT IOSEPH.

ON a baptiſé enuiron cent perſonnes cette année, ſi le nombre n'eſt pas: ſi grand que la precedente il ne s'en faut pas étonner: car la plus part des Sauuages qui ſont en cette reſidence, ſont deſia Chreſtiens, & les Hiroquois empeſchent fortement que les peuples qui ſont dans les terres, ne ſe viennent ioindre à ces bons Neophytes: ils ont effaré vne bonne partie des Algonquins, qui eſtoient aux trois riuieres: mais les fortifications qu'on a commancees les pourrõt rappeller. Entrons en diſcours. Vn homme de conſideration parmy les Sauuages, s'eſtant fait inſtruire en la foy, ſouhaitoit le Bapteſme auec ardeur, comme il vit qu'on le retardoit pour l'eſprouuer, il s'adreſſe au Pere, & luy parle en ces termes: pourquoy, remettez vous mon Bapteſme iuſques au printemps, vos penſées ne vont pas droit, vous me iettez encore dans les attrappes, & dans les filets [47] des Demons, voicy le temps de noſtre chaſſe qui s'approche, ie m'en vay dans les bois pour faire ma prouiſion de chair d'Elan: le Diable voyant bien que ie ne ſuis pas encore enfant de Dieu, m'attaquera derechef, & me preſſera fortement de reprendre mes anciennes ſuperſtitions, & les malices que i'abhorre maintenant, le moyen que ie luy reſiſte eſtant ſeul? Ie tomberay infailliblement, ſi ie n'ay Dieu pour

[46] CHAPTER IV.

OF SOME BAPTISMS IN THE RESIDENCE OF SAINT JOSEPH.

WE have baptized about one hundred persons this year. If the number be not as great as in the previous one, it is not surprising; for most of the Savages in this residence are already Christians, and the Hiroquois effectually prevent the people living inland from coming to join these good Neophytes. They have frightened away a good part of the Algonquins who were at the three rivers; but the fortifications that have been commenced there may bring them back. Let us begin our relation. A man of some consideration among the Savages had been instructed in the faith, and ardently desired Baptism. When he saw that it was delayed in order to test his sincerity, he addressed the Father and spoke to him as follows: "Why do you put off my Baptism till the spring? Your ideas are not right. You again throw me into the snares and nets [47] of the Demons. The time of our hunt is approaching, and I am going into the woods to get my supply of Elk meat. The Devil, seeing very well that I am not yet a child of God, will attack me once more and will urge me strongly to resume my former superstitions and the evil things that I now abhor. What means have I to resist him, alone? I shall inevitably fall, if I have not God for my Protector, and I can have him only by my Baptism. Why,

mon Protecteur, & ie ne le puis auoir que par mon Bapteſme. Pourquoy, donc me refuſez vous ce bonheur: puis que ie crois en luy de toutes mes forces, & de toute l'eſtenduë de mon pouuoir? Vous iugez peut eſtre à ma façon que ie ſuis ſuperbe, que ie me laiſſe emporter à ma colere. Ne meſurez pas mon cœur à ma parole, ſi ma voix eſt rude, mon cœur eſt doux. Ie n'ay iamais dit qu'vne parole rude à ma premiere femme, i'en eſtois par apres ſi confus que ie ne ſçauois où me mettre: ne craignez point que ie ſois changeãt: mon mariage aura de la conſtance auſſi bien que ma foy, la femme que i'ay maintenant eſt Chreſtienne, vne meſme creance nous liera iuſques à la mort.

Le Pere voyant cette grande diſpoſition [48] le baptiſa: le Sieur Oliuier commis General de Meſſieurs de la nouuelle France, le nomma Emery; ſi toſt que ſon cœur fut purifié dans le ſang de l'Agneau, la ioye s'en empara & le deſir de donner des preuues de ſa conſtance, luy firent apporter les de[r]nieres Reliques de ſes ſuperſtitions: C'eſtoit vne Pierre qu'ils tiennent bien precieuſe, enueloppee dans vn fin Duuet; ils s'imaginent qu'elle leur porte bon-heur, qu'elle les rend heureux ou à la chaſſe, ou au ieu, ou à la guerre, comme i'ay ſouuent remarqué ailleurs: s'adreſſant donc au Pere? voila (dit-il) ce que nous cheriſſons dauantage, i'ay trouué cette Pierre dans la gorge d'vn Elan. Ie la conſeruois auec amour, ie la regardois comme mon apuy: mais maintenant que ie ſuis enfant de Dieu, toute ma confiance eſt en luy. Iauois preſſé le Pere le Ieune de me baptiſer deuant qu'il s'embarquaſt pour aller en France; il me demanda ſi ie n'auois point auec moy quelque petit

therefore, do you refuse me this happiness, since I believe in him with all my might and with all my power? You may perhaps think, from my manner, that I am arrogant, that I let myself be carried away by anger. Do not judge my heart by my words; if my voice be harsh, my heart is soft. I never said more than one unkind word to my first wife; and afterwards I was so ashamed that I did not know where to put myself. Do not fear that I shall be fickle. My marriage will be constant as well as my faith; my present wife is a Christian,—the same creed will bind us together till death."

The Father, seeing this earnest purpose, [48] baptized him. Sieur Olivier, the General manager of the Gentlemen of new France, named him Emery. As soon as his soul was cleansed in the blood of the Lamb, joy took possession of it; and this, with the desire to give proofs of his constancy, led him to bring the last Relic of his superstition. This was a Stone, which they consider very precious, wrapped up in fine Down. They think that it brings them good fortune, and renders them successful in the chase, or at play, or in war, as I have frequently remarked elsewhere. Addressing the Father, "Behold" (said he) "this is what we prize above all. I found this Stone in the throat of an Elk. I treasured it lovingly; I looked upon it as my support. But, now that I am a child of God, all my confidence is in him. I had pressed Father le Jeune to baptize me before he embarked for France. He asked me if I had not some little Manitou about me; I said that I had not. I lied; I was still attached to that superstition which I now detest."[6]

Eustache Koukinapou, a young Savage about

Manitȣ, ie luy dis que non, ie mentois; i'auois encor de l'attache à cette ſuperſtition, que ie deteſte maintenant.

Euſtache KȣKinapȣ ieune Sauuage âgé d'enuiron trente ans, paroiſſoit autrefois [49] grand gauſſeur, & par conſequent fort éloigné de la foy: Car l'eſprit de Dieu ne s'accorde pas bien auec vn eſprit altier & bouffon. Le Bapteſme l'a Metamorphoſé, il doit ſon bon-heur à ſon frere Charles MeïachKaȣat, homme vrayement Chreſtien Predicateur de IESVS-CHRIST. Depuis ſon Bapteſme il a tellement pourſuiuy ſon frere, qu'il luy a fait quitter ſes erreurs pour embraſſer la verité: voicy comme il l'exhortoit vn peu deuant ſon Bapteſme. Mon frere ie ne vous parle plus de nos anciennes façons de faire, vous auez quitté toutes les reſueries, il ny a plus qu'vn poinct qui vous maiſtriſe: C'eſt le ieu; voila voſtre paſſion & voſtre demon, il le faut quitter tout à fait ſi vous voulez eſtre bon Chreſtien, & du moins en retrãcher l'excez, de telle ſorte qu'il ne vous gourmande iamais, faictes preſentement cette reſolution deuant que de mettre le pied dans l'Egliſe, pour y eſtre fait enfant de Dieu, determinés vous fortement de quitter la partie? Si toſt que vous ſentirez que voſtre cœur veut eſtre meſchant, ne permettez point qu'il s'echauffe ſur le ieu, quittez tout, il vaut mieux tout perdre que de faſcher Dieu. Nous auons couſtume [50] auparauant que de verſer les eaux Sacrées du Bapteſme, ſur les Catechumenes, de leur faire produire quelques actes, de douleur & d'amour. Charles voyant ſon frere ſur le poinct de les receuoir, s'ecrie? mon frere dites au plus profond de voſtre ame, ce que ma bouche va proferer; Ouy mon Dieu, vous

thirty years of age, formerly appeared to be [49] a great banterer, and consequently very averse to the faith; for the spirit of God is not in accord with a haughty and buffoonish mind. Baptism has completely Changed him. He owes his happiness to his brother, Charles Meiachkawat, a truly Christian man, a Preacher of JESUS CHRIST. Ever since his Baptism, he has so persistently urged his brother that he has made him abandon his errors to embrace the truth. Observe how he exhorted him shortly before his Baptism: "My brother, I no longer speak to you of our old customs; you have given up all those idle fancies. There is but one thing that is your tyrant, and that is gambling; it is your passion and your evil spirit. You must give it up entirely if you wish to be a good Christian; at least, you must restrain excess therein, so that gaming may never master you. Take that resolution now, before putting your foot in the Church to be made a child of God. Resolve firmly to leave the game. As soon as you perceive that your heart wishes to be wicked, do not allow it to be excited by play. Abandon everything; it is better to lose all than to offend God." It is our custom, [50] before pouring the Sacred waters of Baptism on the Catechumens, to make them utter some acts of contrition and of love. When Charles saw his brother on the point of doing so, he called out: "My brother, repeat from the depths of your soul what my lips shall now utter: 'Yes, O my God! you see my heart. I believe in your Holy Word; it is in earnest that I intend to obey you,—my resolution is taken. How could I lie, when you see everything? Forget my sins; have mercy on me. I wish to offend you no more.

voiés mon cœur, ie croy en voſtre S. Parole, c'eſt tout de bon que ie vous veux obeyr, la reſolution en eſt priſe: cõment pourois-ie mentir puiſque vous voiez tout? Oubliés mes peſchez, faites moy miſericorde, ie ne vous veux plus faſcher, vous eſtes bõ, vous ne rebutés point ceux qui ont eſperance en vous, Chaȣerimitȣ, Chaȣerimitȣ, ayez pitié de moy, ayez pitié de moy. Ce bon Cate[c]humene eſtoit à deux genoux, les mains iointes, les yeux colés au Ciel: repetant comme vn petit enfant de mot, à mot, tout ce que ſon frere luy faiſoit dire, auec vn ſentiment tout plein de deuotion. Sa femme qui n'auoit guere d'inclination au Bapteſme: voyant ſon mary Chreſtien, voulut bien-toſt apres iouyr du meſme bonheur qui luy fut auſſi accordé.

Il n'eſt pas iuſques aux ieunes gens, qui ne vueillent quaſi par force obtenir le Bapteſme, [5 i.e., 51] afin d'entrer au Ciel par violence. Vn ieune Algonquin demandoit le Bapteſme depuis deux ans: comme on le voit d'vne humeur eſueillée, on craint qu'il ne s'oublie de ſon deuoir; parfois on le rebute, d'autresfois pour ne le ietter dans vn trop grand éloignement, on luy donne quelque eſperance. Ce bon garçon tient toujours ferme, il demande, il preſſe, il fait ſi bien qu'on luy promet le Bapteſme dans certain iour. Le voila dans vne ioye qui luy change le viſage, il eſt eloquent en actions de graces; mon cœur, fait il, ne ſe comprend pas, il ne ſçait ce qu'il dit, tant il eſt ſatis-faict: puis la crainte de ne pas ioüir ſi-toſt de ce bon-heur, le faiſiſant: ie voy bien ce que c'en eſt, vous me tromperés auſſi bien que le Pere qui eſt allé en France, il m'auoit promis le Bapteſme, il ne me l'a point donné: vous en ferez tout de meſme on

You are good, you do not repel those who hope in you. Chawerimitou, Chawerimitou, have pity on me, have pity on me." The good Catechumen knelt on both knees,—his hands clasped and his eyes raised to Heaven,—repeating word for word, like a little child, what his brother made him say, with a deep feeling of devotion. His wife, who had but little inclination for Baptism, seeing her husband a Christian, soon afterward desired to enjoy the same happiness, and this was granted to her also.

Even the young men desire to obtain Baptism, almost by force, [5 i.e., 51] so as to enter Heaven by violence. A young Algonquin had been asking Baptism for two years. As we saw that he had a sprightly disposition, we feared that he might forget his duty. Sometimes we refused him; at other times he was given some hope, so as not to estrange him too much. The good youth persisted; he asked, he urged, until he was promised Baptism on a certain day. His joy was such as to alter the expression of his face; he was eloquent in his thanksgiving. "My heart," said he, "does not understand itself; it does not know what it is saying, so satisfied is it." Then, as the fear of not at once enjoying this happiness seized him, he would say: "I see very well what it is; you will deceive me, like the Father who has gone to France. He promised me Baptism, and did not grant it to me; you will do the same." In vain we reassured him, he was always in doubt. When the day arrived, as they were about to call him, he came out of his Cabin, very sad. "You will yet deceive me," he said, "is it really true that you will grant me that favor?" When he saw that we were preparing in good earnest, then he felt in his

a beau l'aſſeurer, il eſt touſiours dans le doute. Le iour venu comme on l'alla appeller, il ſortit de ſa Cabane tout penſif; vous me tromperez encor, s'ecrie-il, ſeroit ce bien tout de bon que vous m'accordez cette faueur, comme il vit qu'on y procederoit à bon eſcient, c'eſt lors que ſon [52] ame reſſentit ce que ſa bouche ne pouuoit dire, il ſe comporte maintenant en vray fils de l'Egliſe du grand Dieu.

Vn autre plus ieune Sauuage qui auoit eſté noſtre Seminariſte, lors que nous penſions qu'il failloit commencer par la ieuneſſe, ſans ſe mettre beaucoup en peine de ces vieilles ſouches, deſquelle on n'attendoit ny feüilles, ny fleurs, ny fruict, preſſa ſi bien ſon Bapteſme qu'il l'emporta le iour du glorieux S. François Xauier, Apoſtre des Indes Orientales; le pauure enfant au ſortit du Seminaire, ſe trouuant parmy de mauuaiſes compagnies auoit quitté toutes les penſées de la Foy, voire meſme il sembloit l'auoir en horreur diſant nettement aux Peres qui luy en parloient, qu'il ne vouloit iamais eſtre baptiſé. La graine de l'Euangile iettee dedans ſon ame, & cachée pour vn temps ayant receu vne Roſée du Ciel, & vn Rayon fauorable germa ſecrettement, pouſſa par apres au dehors, & puis porta des fruicts. Ses parens le veulent empeſcher d'eſtre Chreſtien, il tient ſi ferme qu'il l'emporte, & pour marque que ſa Conuerſion venoit d'en-haut, il change en vn moment de compagnie auparauant [53] qu'il fut baptizé, il eſtoit honteux en la preſence des Chreſtiens, il ne frequentoit que ceux qu'il croioit ennemis de la Foy, ſi-toſt que ſon cœur fut touché, il s'élogne des païens, & prend pour camarades les enfans de Dieu, & de ſon Egliſe.

[52] soul what his lips could not utter. He now behaves like a true son of the Church of the great God.

Another younger Savage, who had been a pupil of our Seminary,—at the time when we thought that we must begin with the young people, without troubling ourselves much about the old stocks, from which we expected neither leaves, nor flowers, nor fruit,—asked so urgently for Baptism that he was granted it on the feast of the glorious St. François Xavier, the Apostle of the East Indies. When the poor boy left the Seminary, he found himself in bad company, abandoned all thought of the Faith, and even seemed to have a horror of it,—saying plainly to the Fathers who spoke to him about it, that he would never be baptized. The seed of the Gospel cast into his soul, and hidden away for a long time, was watered by the Dews of Heaven; a beneficial Ray caused it to germinate secretly; afterward, it shot outward, and then bore fruit. His parents tried to prevent him from becoming a Christian. He remained so firm that he gained his point; and, to show that his Conversion came from Heaven, he at once changed his companions. Before [53] he was baptized, he was ashamed in the presence of Christians, and associated only with those whom he believed to be enemies of the Faith. As soon as his heart was touched, he gave up the society of the pagans and took for comrades the children of God and of his Church.

In the preceding relations, I mentioned a certain Savage who could not make up his mind to be Baptized, although he approved of the doctrine of Jesus Christ. "I shall die," (he said,) "as soon as I shall be a Christian." He gave this reason for it: "Some

I'ay parlé dans les relations precedentes, d'vn certain Sauuage lequel ne ſe pouuoit reſoudre au Bapteſme? quoy qu'il approuuaſt la doctrine de Ieſus-Chriſt, ie mourray (diſoit-il) ſi-toſt que ie ſeray Chreſtien, il en dõnoit cette raiſon. Quelque temps apres la mort d'vn ieune François, qui a donné le nom à l'vn de mes enfans baptiſé; cõme i'eſtois dans vne grande maladie: ie vy ſon ame qui m'inuitoit au Ciel. Eſtant reuenu à moy ie conclud, que ie ne manquerois pas d'y aller ſi-toſt que la porte me ſeroit ouuerte: Or comme vous me diſiés que le Bapteſme eſtoit la porte du Ciel, ie ne me haſtois pas tant d'y entrer voyant qu'il falloit paſſer par la mort. Le chemin n'eſt guere agreable, quoy que le terme en ſoit rauiſſant: mais c'en eſt faict, ie ſuis reſolu à la mort en me reſoluant au Bapteſme, vous me dictes bien que cette porte de la vie, ne me conduira pas à la mort: en arriue [54] ce qui pourra le Bapteſme eſtant vne choſe de telle importance, ie donneray volontiers ma vie pour iouïr des biens qu'il apporte à vne ame. Il ne manquera pas d'eſpreuues & de tẽtations deuant que d'en venir là, le diable l'aſſaillit par des ſonges, qui ſont toute la Theologie de ces pauures Barbares. Vn iour eſtant allé à la chaſſe des Caſtors: comme il vouloit prendre ſon repos, il entendit vne voix à ce qu'il raconte, qui luy diſt: tu es mort, ſi tu te fais baptiſer: Adioutés à cela vn erreur, qu'il auoit dans la teſte auſſi bien que quelques autres Sauuages, ſçauoir eſt que les Chreſtiens nouuellement baptiſés, ſont bien toſt attaqués de la mort, ou de quelque puiſſante maladie: s'ils s'écartent tant ſoit peu des promeſſes qu'ils font à Dieu, de garder ſes volontés: Or comme il ne penſoit pas

time after the death of a young Frenchman,—who had conferred his name upon one of my children, that had been baptized,—I saw, while I was very sick, his soul, which called me to go to Heaven. When I recovered my senses, I concluded that I would not fail to go there as soon as the door should be opened to me. Now, as you told me that Baptism was the door of Heaven, I was in no haste to enter, seeing that I had to pass thither by death. The road is not very pleasant, though its end is most delightful. But that is all over; in resolving to receive Baptism, I am resolved to die. You assure me that this door of life will not lead me to death; whatever may happen, [54] since Baptism is a matter of such importance, I will gladly give my life to enjoy the blessings that it brings to the soul." He will have no lack of trials and temptations before he comes to that. The devil assails him with dreams, which are the whole Theology of these poor Barbarians. One day, while he was hunting Beavers and wished to take his rest, he heard a voice—as he relates—which said to him: "Thou art a dead man if thou art baptized." Add to this the erroneous idea that he had in his head, like some other Savages,—namely, that newly-baptized Christians are soon attacked by death, or by some serious illness, if they fail, however slightly, in keeping the promise they have made to God to follow his will. Now, as he did not consider that he had sufficient strength to observe the Laws of Christianity, and to render so strict an obedience, he looked upon Baptism in the same light as we look upon death or illness.

A virtuous wife is a great gift. This good Savage had received [55] such a favor from Heaven; his

auoir aſſez de force, pour garder les Loix du Chriſtianiſme, & pour rendre vne ſi parfaicte obeyſſance, il regardoit le Bapteſme du meſme œil, qu'on regarde la mort ou la maladie.

C'eſt vn grand preſent qu'vne femme vertueuſe; le bon Sauuage auoit receu [55] cette faueur du Ciel, ſa femme agiſſoit auprés de Dieu & des hommes pour ſa Conuerſion: deuant qu'elle fut baptiſée elle auoit vne crainte eſtrange que ſon mary ne l'abandonnaſt: ſi-toſt qu'elle ſe vit dans la liberté des enfans de Dieu, elle perdit tellement cette apprehenſion, qu'elle parloit meſme de le quitter, s'il ne ſe rangeoit dans le Bercail de Ieſus-Chriſt; lors qu'il luy teſmoignoit quelque amour ou quelque acte de bien-veillance; ie m'eſtonne, diſoit-elle, comme vous pouués m'aymer, puiſque i'ay vne creance ſi differente de la voſtre, que ne me chaſſés vous, pour prendre quelque Payenne qui aille auec vous dans les feux? Cela n'eſt pas bien que nous allions aprés noſtre mort, en des lieux ſi differens, vous dans les Enfers, & moy dans les Cieux; elle le gagnoit par douceur luy apprenoit à prier Dieu ſoir & matin, & à reciter ſon Chapelet: comme il chantoit parfois en reſuant dans ſon ſommeil, elle l'eueilloit de peur qu'il ne diſt quelque chanſon ſuperſtitieuſe. Cet homme qui croioit au fond de ſon cœur, que les veritez [56] qu'on luy preſchoit, eſtoient Solides: & qui d'ailleurs ne ſe pouuoit deffaire de cette penſée, que le Bapteſme luy ouuriroit pluſtoſt la porte du Ciel, qu'il n'auoit enuie d'y aller; ſouffroit d'eſtranges preſſes & de grandes gehennes d'eſprit: mais enfin apres les tranchees de quatre ans d'eſclauage, il enfante ſa liberté, il prend cette reſolution: quand ie deburois mourir, il faut

wife strove with God and men for his Conversion. Before she was baptized, she was in great dread lest her husband might leave her. As soon as she enjoyed the freedom of the children of God, she lost that dread so completely that she even spoke of leaving him if he did not enter the Fold of Jesus Christ. Whenever he gave her any mark of affection or of kindness, she would say: "I am surprised that you can love me, since my belief is so different from yours. Why do you not send me away and take some Pagan woman, who will go into the fire with you? It is not well that, after our deaths, we should go to so different places,—you to Hell and I to Heaven." She won him over by kindness, teaching him to pray to God night and morning, and to recite the Rosary. When he sometimes sang while dreaming in his sleep, she would awake him, for fear that he might sing some superstitious song. This man,—who, in the bottom of his heart believed that the truths [56] that were preached to him were Real, and who, moreover, could not divest himself of the notion that Baptism would open the door of Heaven to him sooner than he desired to go there,—was a prey to unusual anxiety and great gehennas of soul. But finally, after four years of travail in slavery, he gave birth to his freedom, and took this resolution: "Even if I should die, I must be baptized." Through the grace of our Lord he is now baptized, and Baptism has not yet sent him to Paradise; I pray God that it may do so some day. The poor man was much afraid of finding too soon what happens but too late to good souls. *Heu mihi quia incolatus meus prolongatus est!* a pious person has said. Hardly was he born anew *in aqua et Spiritu sancto* than, speaking

que ie fois baptiſé: Il l'eſt maintenant par la grace de noſtre Seigneur; & le Bapteſme ne l'a pas encore mis en Paradis: ie prie Dieu qu'il l'y mette quelque iour. Le pauure homme auoit bien peur de trouuer trop toſt ce qui n'arriue que trop tard aux bonnes ames. *Heu mihi quia incolatus meus prolongatus eſt*! Diſoit vn bon cœur. A peine auoit il pris vne nouuelle naiſſance: *in aqua & Spiritu ſancto*, qu'il s'écria parlant à celuy qui l'auoit faict Chreſtien. Mon Pere vous m'auez deliuré du feu, vous m'auez obligé plus ſenſiblement, que ſi vous me deliuriés des mains des Hiroquois armées de feux pour me conſommer, le feu qui ne s'eſteint iamais, eſt bien plus ardant que celuy qui ne peut viure ſans aliment. [57] Me voila, diſoit-il, dans le bon chemin, le Ciel viendra quand il voudra.

A quelque temps de là, les Demons le voulurent encor troubler par quelque ſonge, il s'en vint en vn matin trouuer le Pere, & luy diſt: Si ie croyois à mes reſueries, ie ſerois bien épouuenté: I'ay veu cette nuict dans mon ſommeil l'vn de vos domeſtiques, le couteau en la main tout preſt de me tuer. Ie luy criay deuant qu'il m'abordaſt, As-tu deſſein de m'oſter la vie? Ie l'ay en effet, me répondit-il. Cela prouient-il de ton chef, ou de la malice de quelque autre perſonne? Les Peres auec qui ie demeure, m'ont commandé de te mettre à mort. Approche donc, luy dis-je, maſſacre-moy, ie ne quitteray point la Foy, quoy qu'ils me faſſent perdre la vie. Ie m'arreſte tout court, & luy ſe iettant ſur moy, me donne deux grands coups de couteau. Ie m'éueille en ſurſaut tout troublé d'vn ſonge ſi funeſte. Le Pere voulant diuertir ſon imagination de la crainte,

to him who had made him a Christian, he exclaimed: "My Father, you have delivered me from the fire; you have laid me under a much deeper obligation than if you had freed me from the hands of the Hiroquois, armed with brands to burn me. The fire that never dies is much more ardent than that which cannot live without being fed. [57] Here I am," he added, "in the right road. Heaven will come when it will."

Some time afterward, the Demons again tried to trouble him with a dream. He came one morning to the Father and said to him: "If I believed in my dreams, I would be much frightened. Last night, in my sleep, I saw one of your servants holding a knife in his hand, ready to kill me. I called out to him before he reached me: 'Dost thou intend to take my life?' 'I do, indeed,' he answered. 'Is it of thine own accord, or is it suggested by any other one's malice?' 'The Fathers, with whom I dwell, have ordered me to put thee to death.' 'Approach, then,' I said; 'kill me. I will not abandon the Faith, although they may take my life.' I stopped short; he then fell on me, and gave me two great stabs with his knife. I awoke with a start, greatly disturbed by so ominous a dream." In order to divert his mind from fear, the Father adroitly turned his dream into ridicule. "Let us see," said he, "whether the blows are mortal. He whom thou didst see in thy dreams is a Surgeon. Let us call him to dress the wounds that he has inflicted, and to pour [58] balm on them." Those who were present began to laugh, and the Devil's malice vanished in smoke.

I will conclude this Chapter with the Baptism of

tourna dextrement ce ſonge en riſée: Voyons, dit-il, ſi les coups ſont mortels. Celuy que tu as veu dans tes reſueries eſt Chirurgien, appellons le pour panſer les playes qu'il a faites, & pour y appliquer [58] du baûme. Ceux qui eſtoient preſens ſe mirent à rire, & la malice du Diable s'en alla en fumée.

Ie concluëray ce Chapitre par le Bapteſme de deux Sauuages, auſquels la mort d'vne femme & d'vne ſœur ont donné la vie. En verité Dieu eſt étonnant, ſa bonté n'a point de limites, & ſa puiſſance eſt ſans bornes. Ce qui a éloigné & qui éloigne encore quelques Sauuages de la Foy, c'eſt cela meſme qui en attire quelques autres. Vne ieune femme Chreſtienne doüée d'vn bon naturel enrichy de la grace, mourut en ſes couches. On luy fait ſes funerailles auec honneur au Cimetiere de Sainct Ioſeph. Apres cette ceremonie, vn des Peres qui ont ſoin des Sauuages, ſe tranſporte dans la cabane de la defuncte, pour conſoler les parens, fait vn diſcours du bon-heur des Chreſtiens: Nous ne mourons qu'à demy nous autres, diſoit-il, il n'y a que le corps de cette bonne femme qui ſoit reduit à la mort & au tombeau: ſon ame eſt viuante eſtant lauée des eaux du Bapteſme: s'eſtant repentie de cœur, & confeſſée de ſes offenſes, nous croyons qu'elle eſt montée toute pure dans les Cieux; veu meſme qu'elle a enduré fort [59] patiẽment les douleurs de ſa maladie. Il ne faut pas pleurer ceux qui ſont dans les plaiſirs, mais bien ceux qui ne croyent point en Dieu, car ils deſcendent en la maiſon des flammes & des Demons. Le frere de cette pauure femme nouuellement enterrée, au lieu de reprocher au Pere que le Bapteſme auoit fait mourir ſa ſœur, fut touché: Il eſt temps de ſe rendre, fit-il, ie

two Savages, to whom the death of a wife and of a sister gave life. Verily God is marvelous; his goodness knoweth no limits, and his power is without bounds. What has kept and still keeps some Savages away from the Faith is the very thing that attracts others to it. A young Christian woman, endowed with a good disposition enriched by grace, died in childbirth. She was buried with honor in the Cemetery of Saint Joseph. After the ceremony, one of the Fathers in charge of the Savages went to the cabin of the deceased, to console the relatives, and spoke of the happiness of Christians. "We," he said, "only half die; it is only the body of this good woman that is brought down to death and to the grave. Her soul lives, because it has been cleansed by the water of Baptism. As she repented in her heart, and confessed her sins, we believe that she has gone all pure to Heaven, especially as she endured [59] the pains of her illness most patiently. We must not weep for those who are happy, but for those who do not believe in God, for they descend into the abode of fire and of Demons." The brother of the poor woman who had just been buried, instead of blaming the Father by saying that Baptism had caused his sister's death, was touched. "It is time to submit," he said; "I have been fighting for two years; I must let myself be vanquished by God." He was baptized, and named Victor. To be vanquished in such a fight is to be victorious. His wife wished to join him, and showed herself as zealous as her husband, so as to keep him company in the Faith and in grace; I pray God that she may do likewise in glory.

The husband of this young Christian woman, who

combats depuis deux ans: il me faut laiſſer vaincre à Dieu. On le baptiſe, on le nomme Victor. C'eſt eſtre victorieux que d'eſtre vaincu dans ce combat. Sa femme veut eſtre de la partie, elle ſe monſtre auſſi zelée que ſon mary, pour luy tenir compagnie en la Foy & en la grace: ie prie Dieu qu'elle luy tienne en la gloire.

Le mary de cette ieune femme Chreſtienne qui mourut, voulant donner la vie à ſon enfant, eſtoit à la chaſſe, pendant ce funeſte accident: eſtant de retour on luy diſt que ſa femme eſt dans le tombeau, que les Peres l'ont ſecouruë à ſa mort; qu'ils l'ont honorée à ſes funerailles, & qu'ils ont grandement conſolé ſes parens, aſſeurant qu'elle eſtoit en lieu de delices, & qu'il ne falloit pas s'attriſter de ſon bonheur. Le ieune homme demeure d'abord [60] tout eſtonné, la triſteſſe & la ioye partagent ſon cœur. Il ſort tout à l'heure de ſa cabane, s'en va au Cimetiere, ſe met à deux genoux ſur la foſſe ou ſur le tombeau de ſa femme, joint les deux mains, & fait cette priere: Toy qui as tout fait, loge dans ta maiſon celle que tu m'auois donnée: ie ne veux point d'autre lieu que celuy où tu as mis ſon ame, ie te promets que ie me feray baptiſer. Il ſe leue, s'en va droit en noſtre petite maiſon, entre les mains jointes dans la chambre de l'vn de nos Peres: Tu ſens bien mon cœur, luy diſt-il, tu penetre dans ma pẽſée: Ma fille [*sc.* femme] eſtoit fille de Dieu, elle eſt au Ciel, c'eſt là où ie veux aller apres ma mort: haſte-toy de me baptiſer, ie ne veux point aller au païs des Demons, le Ciel eſt ma patrie. Le Pere craignant que l'amour d'vne femme ne le touchaſt plus fortement que le deſir de plaire à Dieu, & iouyr de ſa gloire, luy parle

died in giving birth to her child, was away hunting when the sad event occurred. On his return, he was informed that his wife was in the grave; that the Fathers had assisted her at her death, had honored her at her funeral, and had greatly consoled her relatives, assuring them that she was in an abode of bliss, and that they should not be sorrowful for her happiness. At first the young man was [60] quite stunned; his heart was divided between sorrow and joy. Shortly afterward, he issued from his cabin, went to the Cemetery, fell on his knees by the grave or tomb of his wife, clasped his hands, and said this prayer: "Thou who hast made all things, take into thy house her whom thou hadst given to me. I do not wish for any other dwelling than that in which thou hast placed her soul; I promise thee that I will have myself baptized." He arose, came straight to our little house, and entered with clasped hands into the room of one of our Fathers. "Thou knowest well my heart," he said to him, "thou enterest into my mind. My wife was a daughter of God. She is in Heaven; that is where I wish to go after my death. Hasten to baptize me; I do not wish to go to the land of Demons; Heaven is my country." The Father, fearing that love for a woman moved him more strongly than the desire of pleasing God and of enjoying his glory, spoke to him at first about getting instructed, and then tried him for a sufficiently long time to see whether the thought of Baptism would not disappear with the remembrance of his wife. His sorrow grew less, but his desire increased from day to day. Finally, as he was in haste to go out hunting and as he was put off to a future [61] day, he crossed the great River.

premierement de ſe faire inſtruire, l'éprouue aſſez long temps pour voir ſi la penſée du Bapteſme ne s'effacera point auec la penſée de ſa femme. La triſteſſe ſe diminuë, & ſon deſir accroiſt de iour en iour. Enfin ſe voyãt preſſé d'aller à la chaſſe, comme on le remettoit en vn autre [61] temps, il paſſe la grande Riuiere; mais vn remords luy touchãt le cœur, il rebrouſſe chemin, s'en vient à Kebec: Ie m'en vais, diſt-il au Pere qui eſtoit là, pour vn aſſez long-temps dans les bois, ie ne ſçaurois paſſer outre ſans Bapteſme. Que ſçait-on qui ce qui me peut arriuer? Ie ſuis perdu ſi ie meurs ſans cette grace: baptiſe-moy, ie te prie, ne me fais point languir dauantage. Le Pere voyant cette ferueur, comme d'ailleurs il eſtoit bien inſtruit, luy donna l'accompliſſement de ſes deſirs, luy faiſant porter le nom d'Auguſtin. Il a paſſé l'hyuer auec de ieunes fripons, qui n'ont en rien ébranlé ſa foy & ſa conſtance. Il prenoit ſouuent la Croix de ſon chapelet, diſant ces paroles: IESVS fortifie-moy, aye pitié de moy: éloigne de moy les Demons qui me veulent tromper, toute mon eſperance eſt en toy: *Benedictus Dominus Deus Iſrael, quia viſitauit & fecit redemptionem plebis ſuæ.*

But his heart was seized with remorse; he retraced his steps, and came to Kebec. "I am going," he said to the Father who was there, "to the woods for a long time. I cannot go without Baptism. Who knows what may happen to me? I am lost if I die without that grace. Baptize me, I pray thee; do not leave me to long for it any more." The Father, observing such fervor,—and as, moreover, he was well instructed,—granted his wish, and gave him the name of Augustin. He spent the winter with young rascals, who were unable to shake either his faith or his constancy. He would often clasp the Cross of his rosary, and repeat these words: "JESUS, strengthen me, have pity on me; drive away from me the Demons who seek to deceive me. All my hope is in thee." *Benedictus Dominus Deus Israel, quia visitavit et fecit redemptionem plebis suæ.*

[62] CHAPITRE V.

CONTINUATION DES BAPTESMES.

TOVT le monde ne va pas au Ciel d'vn meſme air, les vns y vont gayement quoy que par la croix, les autres quaſi par force, *Compelle eos intrare*. Voicy vne ieune fille qui eſt entrée en l'Egliſe de Dieu à coups de baſton, ie ne ſçay quelle voye noſtre Seigneur luy fera tenir pour entrer en ſon Paradis.

Vn ieune homme Payen desja marié, la recherche, & la veut auoir pour ſeconde femme. Cette fille en l'abſence de ſes parens s'y accorde. Eux bien eſtonnez, à leur retour tancent la fille, & diſent au ieune homme; Qu'eſtant marié, il ne doit pretendre à vne ſeconde femme; que la polygamie n'eſt plus en vſage à Sainct Ioſeph, où la plus-part des Sauuages ſont Chreſtiens; que leur parẽte ne ſe mariera iamais qu'elle ne ſoit baptiſée, & qu'elle n'épouſera iamais qu'vn Chreſtien. Ce compagnon eſtant frappé d'vn amour aueugle, congedie ſa premiere femme, demande qu'on [63] l'inſtruiſe, mais les parens ſe doutans bien que tout cela ne procedoit que d'vn ame de chair, enuoyẽt la fille au Seminaire des Vrſulines, pour y eſtre inſtruite en la crainte de Dieu: elle y demeure vn mois entier, auec ſatisfaction de part & d'autre. Ces bonnes Meres ont de l'induſtrie à gaigner le cœur des Sauuages. Enfin ſes plus proches parens ayans beſoin de ſon ſeruice, la rappellent, l'amour déreglé

[62] CHAPTER V.

CONTINUATION OF THE BAPTISMS.

ALL do not go to Heaven in the same manner. Some go thither gladly, though by the cross, while others are almost forced to go. *Compelle eos intrare.* Here is a young girl who has entered the Church of God by dint of blows. I do not know what path our Lord will make her take to enter his Paradise.

A Pagan young man, who was already married, sought her in marriage and wished to have her for his second wife. In the absence of her relatives, the girl agreed to it. On their return, they were utterly astounded, upbraided the girl, and told the young man that, as he was already married, he should not desire a second wife,—that polygamy is no longer the custom at Saint Joseph, where the majority of the Savages are Christians; that their relative would never marry until she were baptized, and would never marry any one but a Christian. Her companion, being blindly in love, put aside his first wife and asked to be [63] instructed. But the relatives, who suspected that this proceeded only from a carnal mind, sent the girl to the Seminary of the Ursulines to be instructed in the fear of God. She remained there an entire month, to the satisfaction of all parties. These good Mothers are skillful in winning the hearts of Savages. Finally, as her nearest relatives needed her services, they took her home.

ne s'arrache pas d'vn cœur en ſi peu de temps. La fille n'auoit pas grande ardeur, mais le ieune homme bruſloit. A peine eſt-elle de retour qu'il la cajolle; on ſe défie, on la veille, la paſſion eſt precipitée. Ce ieune frippon la rencontrant ſur le ſoir, la pourſuit; elle ne pouuant eſquiuer ce rencontre, ſe gliſſe dans vne maiſon Françoiſe: il entre apres elle, l'entretient vn aſſez long-temps: dans le retardement on croit qu'elle eſt enleuée, qu'elle a de l'affection pour cét homme: on ſe faſche contre elle; & au moment qu'on la menace, elle paroiſt dans ſa cabane. Ses parens ialoux de ſon abſence en vne heure ſi induë, pourſuiuent leurs plaintes: ils s'aſſemblent trois ou quatre pour luy faire ſon procez, tous plaidoient contre elle, & le premier qui parla [64] ſe ſeruit de ces termes: On nous enſeigne que Dieu aime l'obeiſſance: nous voyons les François dans cette pratique, ils ſont vn tel cas de cette vertu, que ſi quelqu'vn d'entr'eux vient à y manquer, il eſt puny ſans delay: les parens chaſtient leurs propres enfans, & les maiſtres leurs ſeruiteurs: ils ſont cela pour appaiſer Dieu, qui eſt offenſé par la deſobeiſſance, pour rendre la ieuneſſe plus ſage & plus ſoupple: & pour donner de la crainte aux meſchans, puis [que] nous ſommes Chreſtiens auſſi bien que les François; il faut faire ce qui eſt agreable à Dieu auſſi bien qu'eux: vous ſçauez qu'il y a des-ia long-temps que nous defendõs à l'vne de nos filles, d'aimer vn certain ieune homme Payen, nous l'auons éloignée quelque temps pour luy faire perdre cette affection, nous l'auons fait inſtruire pour eſtre baptiſée, elle n'a point encor d'eſprit, ie croy que la rigueur luy en donnera, mais ie ne ſçay quel chaſtiement on luy pourroit donner.

Inordinate love cannot be eradicated from a heart in so short a time. The girl was not very eager, but the young man was consumed with passion. Hardly had she returned, than he sought to cajole her. Suspecting him, she was watched; his passion was rendered headlong. The young rascal, meeting her in the evening, followed her. As she could not avoid this encounter, she slipped into a Frenchman's house. He entered after her and talked with her for a long time. During this delay, it was thought that she had been abducted, and that she loved this man. They were angry with her and just as they uttered threats against her, she entered her own cabin. Her relatives, who were anxious about her absence at so unseasonable an hour, continued their complaints; three or four of them met together to call her to account. All argued against her, and the first who spoke [64] made use of these words: "We are taught that God loves obedience. We see the French practicing it; they have such a regard for that virtue that, if any one of them fail in it, he is punished. Parents chastise their own children, and masters their servants. They do this to appease God who is offended by disobedience; to render youth wiser and more tractable; and to inspire the wicked with fear. Since we are Christians like the French, we must do what is agreeable to God, as they do. You know that for a long time we have forbidden one of our girls to love a certain Pagan young man. We sent her away for a while, to make her lose that affection; we have had her instructed, so as to be baptized. She has not yet any sense. I think that severe measures will give her some, but I do not know what punishment we should inflict on her."

Vn autre prenant la parole: Si elle eſtoit, dit-il, ma propre fille, il y a long-temps qu'elle auroit de l'eſprit, ou qu'elle ſeroit hors du monde; on luy a defendu de parler à ce ieune homme, elle n'a pas obey, il [65] la faut chaſſer de nos cabanes, & defendre à tous ceux qui ſont icy de la reuoir, ou de luy donner à manger: voilà vn bon zele, mais il n'eſt pas *ſecundùm ſcientiam*: il ne connoiſt pas aſſez la foibleſſe d'vn pauure cœur humain; cela tient plus de la rigueur d'Elie, que de la douceur de IESVS-CHRIST. Vn troiſiéme opinant plus fauorablement, diſt; Que la faute n'eſtoit point ſi griefue, & qu'il ſuffiſoit de fuſtiger la fille, & qu'il ne falloit point conclure à ſa mort, ſur vn ſuiet à la verité d'importance, mais non pas ſi criminel. La voix de ce dernier fut ſuiuie: on appelle la fille, on luy intime ſa ſentence, on luy dit qu'elle ſe reſolue à eſtre fuſtigée, pour ne s'eſtre pas renduë obeiſſante. Cette pauure creature baiſſe les yeux en terre ſans mot dire. A quelque temps de là, elle diſt à vne perſonne de confiance, que lors qu'elle ſe vid condamnée à ce ſupplice, elle diſoit au fond de ſon cœur; Et bien ie ſouffriray cela patiemment pour mon offenſe; i'obeiray ſans replique; peut eſtre que quand on verra ma patience & mon obeiſſance en choſe ſi faſcheuſe & ſi inuſitée parmy nous, qu'on m'accordera le Bapteſme, que ie demande il y a ſi [66] long-temps, ſi ce chaſtiement me fait ioüyr de ce bien, il me cauſera vn grand bon-heur.

La ſentence portée, il ne fallut point de Sergens ny d'Archers pour la conduire au lieu du ſupplice. On luy diſt qu'elle ſe trouue le lendemain à Kebec, elle s'y en alla tout froidement auec ſes compagnes. Celuy qui l'auoit condamnée à cette amende, luy-

Another, addressing them, said: "If she were my own daughter, she would have had sense long ago, or she would have been out of the world. She was forbidden to speak to that young man; she did not obey; [65] she must be driven away from our cabins and all who are here must be forbidden to see her again, or to give her anything to eat." Such zeal is good, but it is not *secundùm scientiam*. It does not sufficiently recognize the weakness of a poor human heart; it bears more resemblance to the severity of Elias than to the mildness of JESUS CHRIST. A third one, more lenient in opinion, said that the offense was not so serious,—that it would be sufficient to flog the girl, and that they should not decide upon her death for a matter which was, to be sure, important, but was not of so criminal a nature. The opinion of this last person was followed. The girl was called, and informed of her sentence; she was told to prepare to be flogged because she had not been obedient. The poor creature cast her eyes on the ground, and said not a word. Some time afterward, she told a person, in confidence, that when she saw herself condemned to that punishment, she said in the depths of her heart: "Well, I will suffer it patiently for my offense; I will obey without saying a word. Perhaps, when they observe my patience and obedience in a matter so grievous, and so unusual among us, they will grant me Baptism, which I have asked for so [66] long a time. If this punishment enable me to obtain that blessing, it will cause me great joy."

The sentence having been pronounced, neither Sergeants nor Archers were needed to take her to the place of punishment. She was told to be in

meſme luy fit payer: il arme ſa main d'vne poignée de ſions ou de verges bien friandes, & luy en donne bien ſerré ſur les épaules, en la preſence de pluſieurs Sauuages. La pauure patiente ne fit paroiſtre aucun ſigne de douleur, ſi bien de honte & de confuſion.

Ce Iuge & cét executeur de Iuſtice tout enſemble, adiouſte vne petite harangue à ce chaſtiement; Vous auez veu, diſt-il aux ieunes filles qui regardoient ce ſpectacle, le traitement que ie viens de faire à voſtre compagne, le meſme & vn plus rigoureux vous attend ſi vous n'eſtes obeiſſantes. Voilà la premiere punition de main-miſe, que nous ayons exercée ſur ceux de noſtre Nation, nous ſommes reſolus de continuer, s'il ſe trouue quelqu'vn parmy nous qui ſe rende deſobeiſſant ou [67] refractaire. Les yeux & les oreilles de ces pauures filles, eſtoient frappez à meſme temps d'vn éclair & d'vn tonnerre, qui leur faiſoient craindre qu'vn ſemblable careau de foudre ne tombaſt ſur leurs teſtes ou ſur leurs épaules, tout ſe paſſa dans l'étonnement.

L'année precedente les nouueaux Chreſtiens firent mettre vn Sauuage en priſon: cette année ils ont fait dauantage; car ceſte punition me ſemble bien ſeuere pour la premiere. Ceux qui connoiſſent la liberté & l'independance de ces peuples, & l'horreur qu'ils ont du joug & de la ſeruitude, diront qu'vne petite touche du Ciel, & vne petite grace eſt plus forte & plus puiſſante que les canons & les armes des Roys & des Monarques, qui ne les pourroient fléchir.

Il ſemble qu'apres cette vergongne, il ne falloit qu'vne cauerne à cette pauure fille: elle s'en va au ſortir de ſon ſupplice, trouuer l'vn des Peres qui ont ſoin des Sauuages, & luy demande le Bapteſme auſſi

Kebec on the following day, and she went there quite calmly, with her companions. He who had sentenced her to this penalty himself made her pay it. He took in his hand a bundle of very pliable shoots or wands, and with these showered blows on her shoulders, in the presence of many Savages. The unfortunate sufferer showed not a sign of pain, or indeed of shame or confusion.

This Judge and executor of Justice, all in one, added a short harangue to the punishment. "You," he said to the young girls who gazed at the spectacle, "have witnessed the treatment that I have dealt to your companion; the same, and even more severe, awaits you if you be not obedient. This is the first punishment by beating that we have inflicted upon any one of our Nation. We are resolved to continue it, if any one among us should be disobedient or [67] refractory." The eyes and ears of the poor girls were struck at the same time as if by lightning and thunder, which made them fear that a similar thunderbolt might fall on their heads, or on their shoulders. All were amazed at what had happened.

During the previous year the new Christians had a Savage put in prison. This year they have done more, for this last punishment seems to me very severe to be the first. Those who know the freedom and independence of these peoples, and the horror they have of restraint or bondage, will say that a slight touch of Heaven and a little grace are stronger and more powerful than the cannons and arms of Kings and Monarchs, which could not subdue them.

One would think that, after such shame, the poor girl would need nothing but a cavern. As soon as her punishment was over, she went to one of the

froidement que ſi rien ne ſe fuſt paſſé; & auec vne telle inſtance, qu'il en demeura tout eſtonné, & fort ſatisfait: la conſcience d'auoir ſouffert cette peine [68] auec vn grand cœur, luy donnoit plus de liberté de parler, que l'affront ne luy cauſoit de honte: vne ſaincte action faite dans l'ignominie, réjoüit l'ame auſſi bien que celle qui ſe fait dans la gloire. Le Pere l'examine, la trouue tres-bien inſtruite; il veut neantmoins differer ſon Bapteſme: mais comme elle s'eſtoit ſouſmiſe à ce tourment, dans l'eſperance que ſon humilité & ſon obeiſſance obtiendroient cette faueur, elle preſſe fortement, proteſtant que iamais elle n'aura d'affection pour aucun Payen; & ne donnera plus de ſujet de triſteſſe à ſes parens. Et bien donc, luy fit le Pere, trouuez-vous demain matin en l'Egliſe des Meres Vrſelines. La voilà plus remplie de ioye de cette parole, que de melancholie d'auoir eſté ſi mal traitée.

Elle s'en retourne dans ſa cabane toute gaye, & deuant que le Soleil fuſt leué, elle auoit des-ja fait vne demie lieuë de chemin, pour ſe trouuer auec ſes compagnes au lieu qu'on luy auoit aſſigné. La Mere Superieure bien eſtonnée de la voir ſi remplie de ioye de ſi bon matin, luy en demande la raiſon: Ie dois eſtre baptiſée auiourd'huy dans voſtre Egliſe: [69] voilà le ſujet de ma venuë & de mon contentement. Mais ſçauez-vous bien [ce] que c'eſt que Bapteſme, luy repart la Mere? C'eſt vne eau, répond-elle, qui lauera tous mes pechez, qui embellira mon ame, & qui me fera enfant de Dieu. Ce qui ſe paſſa hier, ne vous a-il point laiſſé quelque reliqua de triſteſſe dans l'ame? La penſée que i'auois de ſouffrir pour IESVS CHRIST, me fit boire cette honte auec plaiſir & le

Fathers in charge of the Savages and asked him for Baptism, as calmly as if nothing had happened, and with such persistence that he was utterly astonished and greatly pleased. The consciousness of having submitted to that punishment [68] with much courage gave her greater liberty to speak than the affront caused her shame. A holy action performed in ignominy rejoices the soul as much as one performed in glory. The Father questioned her and found her very well instructed. He wished, however, to defer her Baptism; but, as she had submitted to the torment in the hope that her humility and obedience would gain her that favor, she urged him persistently, protesting that she would never have an affection for any Pagan, and would never cause sorrow to her relatives. "Very well, then," said the Father, "come to-morrow morning to the Church of the Ursuline Mothers." These words filled her with joy greater than the sorrow that she had felt at being so harshly treated.

She returned to her cabin quite joyfully, and before the Sun rose, she had already walked half a league, to be present, with her companions, at the place assigned to her. The Mother Superior, who was quite astonished to see her so glad, and so early in the morning, asked the reason thereof. "I am to be baptized to-day in your Church. [69] That is the cause of my coming, and of my joy." "But," said the Mother, "do you really know what Baptism is?" "It is a water," she replied, "which will wash away all my sins, will beautify my soul, and make me a child of God." "Has not what happened yesterday left some remnant of sorrow in your soul?" "The thought that I had of suffering for JESUS

contentement, que ie reſſens à preſent du bon-heur que ie vay poſſeder, ne peut ſouffrir aucune triſteſſe dans mon cœur. Le Pere arriue là deſſus, il ſe diſpoſe à la faire Chreſtienne, l'interroge, elle répond auec ioye, la baptiſe, elle fut nommée Angele.

Ce procedé fut approuué de ceux qui aiment la priere, c'eſt à dire des Chreſtiens, mais les Infideles ne le peurent ſupporter, ils accuſent les Neophytes de cruauté. Le ieune homme qui eſtoit paſſionné pour cette fille, & qui ſe voyoit priué d'vne proye qu'il auoit des ia deuorée dans ſon cœur, fumé de colere, il ſe va plaindre à ſon pere qui eſtoit pour lors aux trois Riuieres, luy diſt que les [70] Chreſtiens l'ont maltraité, qu'il en veut auoir la raiſon. Cét homme plein de fureur ſe tranſporte auſſi-toſt à Sainct Ioſeph, ne menace pas moins que d'aſſommer vne partie de ceux qui croyent en Dieu: on luy fait voir que ſon fils ſe plaint à tort, qu'on ne luy a fait aucun affront; & que s'il honore la priere, comme il en fait le ſemblant, il a ſujet d'eſtre content du chaſtiement qu'on a fait à la fille: mais cela n'appaiſe point la fureur d'vn homme extraordinairement paſſionné.

Monſieur le Cheualier de Montmagny, noſtre Gouuerneur, touſiours ſemblable à ſoy meſme, & touſiours zelé pour l'amplification de la Foy, le fit appeller, & luy fit dire par ſon Interprete, Qu'il ſe donnaſt bien de garde de rien attenter contre les Chreſtiens; qu'il ne les peut attaquer qu'à moins de choquer ſa propre perſonne; qu'il n'eſt qu'vne meſme choſe auecque tous ceux qui croyent en Iesvs-Christ, & qu'il aime la priere. Cette predication faite dans vn Fort armé de canon, eut effet. Pour concluſion la Foy triompha de l'impieté, & Dagon ſe vid abbatu deuant

CHRIST made me swallow that shame with pleasure; and the comfort that I now feel on account of the happiness I am about to possess, cannot allow any sorrow in my heart." Thereupon the Father arrived, prepared himself to make her a Christian, and questioned her; she answered gladly, was baptized, and was named Angele.

These proceedings were approved by those who love prayer,—that is to say, by the Christians; but the Infidels could not brook them, and accused the Neophytes of cruelty. The young man, who passionately loved the girl, and who saw himself deprived of a prey that he had already devoured in his heart, fumed with rage. He went to complain to his father who was then at the three Rivers, and told him that the [70] Christians had maltreated him and that he wished to obtain satisfaction for it. That man, filled with fury, came at once to Saint Joseph and threatened with nothing less than death a portion of those who believe in God. He was informed that his son complained without reason,—that no affront had been offered him; and that, if he honored prayer as he pretended to do, he would be satisfied with the punishment inflicted on the girl. This, however, did not appease the fury of a man who was passionate to an extraordinary degree.

Monsieur the Chevalier de Montmagny, our Governor, who is ever true to his character, and ever zealous for the extension of the Faith, had him brought into his presence, and bade his Interpreter tell him that he must be very careful not to make any attempt against the Christians; that he could not attack them without attacking him personally; that he himself was but one with those who believe

[71] l'Arche, & Belial vaincu par Iesvs-Christ.

I'ay dit cy-deſſus que les Hiroquois auoient écarté les Sauuages des trois Riuieres à la reſerue d'vn petit nombre, deſquels le Pere Buteux, qui a fait ſa demeure plus ordinaire en cette reſidence, parle en cette ſorte: Nous auons eu peu de familles cét hyuer, ce peu neantmoins nous a contenté, pour auoir preſté l'oreille auec fruict à la parole de Dieu; tous ont eſté baptiſez grands & petits: & apres le Bapteſme ils ont frequenté les Sacremens, auec toute la ſatisfaction qu'on pourroit deſirer.

Le premier de cette petite bande, qui eſt homme de conſideration parmy les ſiens, m'ayant long-temps prié de le baptiſer: ie paroiſſois n'auoir point d'oreilles pour luy: plus il me preſſoit, plus ie le renuoyois rudement pour éprouuer ſa conſtance. Luy ennuyé de ce rebut, me diſt vn certain iour: Ie ne perdray point courage pour voſtre refus: Vous n'eſtes pas ſeul à qui Dieu a donné le pouuoir de baptiſer: Ie deſcendray là bas, & ie trouueray d'autres Peres, qui me ſeront plus fauorables, & qui auront de meilleures [72] volontez pour moy que vous n'auez: Ie crains neantmoins dans le retardement, de tomber en quelque faute qui me rende indigne du Bapteſme. Si i'eſtois enfant de Dieu, il me donneroit des forces pour marcher droit: I'ay peur encore que le malin Eſprit ne ſe ſerue de mes Compatriotes, ennemis de la priere, pour me rappeller à mes anciennes façons de faire. Si i'eſtois Chreſtien, la reſolution ſeroit priſe; ils perdroient leurs forces, & i'augmenterois en courage. Ie ne pourrois plus douter qu'il ne faluſt obeïr à Dieu: & voilà pourquoy ie vous preſſe de me baptiſer. Qui ſçait, luy dis-je, ſi vous ne demandez

in JESUS CHRIST, and that he loved prayer. Such a sermon, preached in a Fort armed with cannon, had its effect. To conclude, Faith triumphed over ungodliness, and Dagon was cast down before [71] the Ark, and Belial was vanquished by JESUS CHRIST.

I have stated above that the Hiroquois had caused the Savages to remove from the three Rivers, with the exception of a small number, of whom Father Buteux, who has usually dwelt at that residence, writes as follows: "We have had but few families this winter. These few have, however, given us satisfaction for they have listened with profit to the word of God. All, both great and small, have been baptized, and, after Baptism, have received the Sacraments frequently, with all desirable satisfaction.

"The first of this little band, who is a man of consideration among his people, had for a long time requested me to baptize him. I seemed never to have ears for him; the more he pressed me, the more roughly I repelled him, to test his constancy. Tired of this rejection, he said to me one day: 'I will not lose courage because of your refusal. You are not the only one to whom God has given the power of baptizing. I will go down below, and I shall find other Fathers who will be more favorable to me and who will be better [72] disposed toward me than you are. I fear, however, that during this delay, I may fall into some sin which will make me unworthy of Baptism. If I were a child of God, he would give me strength to walk straight. I still fear that the evil Spirit will make use of my Countrymen, who are foes to prayer, to tempt me back to my old habits. If I were a Christian, my resolution would be taken; they would lose their strength, and my

point le Bapteſme par quelque conſideration temporelle? Quoy donc? repartit-il, ne ſuis-je pas chaſſeur? ma vie dépend-elle des François? ſuis-je malade ou en neceſſité? Non non, ce n'eſt point l'attête des biens de la terre, qui me fait embraſſer voſtre creance, mais vne crainte de tomber dans les tourmens preparez à nos offenſes, & vn deſir d'aller au ciel apres ma mort. Ie ſens vne telle ardeur pour ioüir de ce bien, que quand ie ſçaurois que la mort ſuiuroit mon Bapteſme; ie tiẽdrois ferme ſans reculer d'vn ſeul pas. [73] Cette ferueur animée par la reſiſtance qu'on luy faiſoit, l'a mis dans l'accompliſſement de ſes ſouhaits. A peine, eſtoit-il Chreſtien, qu'on luy apporta nouuelle qu'vn bon nombre de Sauuages de ſa nation; auec leſquels il s'eſtoit voulu retirer ſur la fin de l'Automne, auoient eſté pris, tuez, maſſacrez, bruſlez, roſtis & boüillis par les Hiroquois! ah mon Dieu, s'eſcria il, que vous ay ie fait, de m'auoir arreſté icy bas, parmy vos enfans où i'ay euité la mort du corps, & trouué la vie de l'ame; c'eſtoit fait de moy pour iamais. Si ie fuſſe monté la haut comme i'en auois le deſſein. Il entre tout de ce pas en la Chapelle, comme ſaiſi de fraieur, & tout rempli de recognoiſſance, il remercie Dieu d'vne faueur, & d'vne grace ſi ſignalée & ſi particuliere.

C'eſt vne conſolation bien douce de voir maintenant auec quelle Charité, les Chreſtiens procurent le Bapteſme, aux pauures malades qu'ils voyent en danger de mort, il y a peu d'années qu'il nous falloit courir apres eux; encor quand on les auoit attrappez, on ne les pouuoit mettre dans la voye de leur ſalut: les Neophytes bien zelés nous deliurẽt à preſent d'vne partie de ces [74] ſoins, ce n'eſt pas vn petit creue-

courage would increase. I would no longer doubt that it is necessary to obey God, and that is why I urge you to baptize me.' 'Who knows,' said I, 'whether you are not asking Baptism for some temporal consideration?' 'What!' replied he, 'am I not a hunter? Does my livelihood depend on the French? Am I sick, or in need? No, no; it is not the expectation of earthly gifts that leads me to embrace your faith; it is the fear of falling into the torments prepared for our sins, and the desire to go to heaven after my death. I feel such a longing to enjoy that blessing that, even if I knew that death would follow my Baptism, I would remain firm, without drawing back a single step.' [73] Such fervor, excited by the resistance opposed to it, brought about the fulfillment of his wishes. Hardly had he become a Christian when news was brought to him that a good many Savages of his nation, with whom he had wished to dwell in the Autumn, had been taken,—killed, massacred, burned, roasted, and boiled by the Hiroquois. 'Ah, my God!' he cried, 'what have I done for you that you should keep me here below amid your children, among whom I have escaped the death of the body and found the life of the soul? I would have been lost forever, had I gone up there as I had intended.' He went at once to the Chapel, as if overcome with fear, and, with deep gratitude, returned thanks to God for so signal and special a favor and grace."

It is a very sweet consolation to see, at present, with what Charity the Christians procure Baptism for the poor sick ones whom they see in danger of death. A few years ago, we had to run after them. Even when we caught them, we could not put them

cœur, d'entendre que des ames eſtans toutes proches des portes du Paradis: ſoiẽt precipitées dãs le fond des abyſmes, quãtité de Sauuages ayant negligé ou meſpriſé le Bapteſme, lors qu'ils le pouuoiẽt receuoir, ſont morts bien loin de nous, auec ces regrets & auec ces plaintes, que ne ſuis-ie maintenant aupres des Peres, ie ne mourois pas comme vn chien, les bons Chreſtiens les ſecourans [*sc.* ſecourent] dans cette extremité, en voicy deux exemples.

Vne trouppe de Sauuages s'eſtoient retirez dans les bois pour faire des canots, vne pauure femme tõbe ſoudainemẽt dans vne ſi grãde foibleſſe, qu'on la tient pour morte, les Chreſtiens commanderent auſſi-toſt à deux ieunes hõmes de s'embarquer pour aller querir vn Pere afin de la baptiſer, il falloit voguer plus de trois lieux ſur l'eau en plaine nuict, les ieunes gens rament de toutes leurs forces, ils arriuent à S. Ioſeph, demandent vn Pere auec empreſſemẽt: le Pere Buteux qui ſe trouua pour lors en cette reſidence, prend auec luy vn ieune Chirurgien, & court apres ſa proye, il arriue aux Cabanes enuiron vne ou deux heures apres minuict, trouue la malade ſans poux, [75] vne grande euacuation de ſang luy auoit oſté les forces & la parole, le Chirurgien luy donne vne potion cordiale, elle reuient à ſoy, le Pere la veut inſtruire: mais vn Sauuage Chreſtien & rauy de la voir encore en vie, luy parle de Dieu auec vne telle éloquence, que le Pere prenoit plaiſir de l'eſcouter, & touts les autres Sauuages l'admiroient. Le iour cependant s'approche, & le Pere voyant la malade hors de danger, fait prier Dieu dans la Cabane, donne vn petit mot d'exhortation à tous les aſſiſtans, puis demande qu'on le reporte à S. Ioſeph, pour dire

on the road to their salvation. The Neophytes, truly zealous, now relieve us of a portion of this [74] care. It is rather heartbreaking when we hear that souls, which were quite close to the gates of Paradise, have been cast down into the depths of the abyss. Many Savages, who had neglected or despised Baptism when they could have received it, have died very far away from us, with these regrets and complaints: "Oh that I were near the Fathers now! I would not die like a dog." The good Christians succor them in their extremity. Here are two examples.

A band of Savages had retired into the woods for the purpose of making canoes, when a poor woman suddenly falls into so complete prostration that she is regarded as if dead. The Christians at once order two young men to embark, and fetch a Father to baptize her. It was necessary to cross more than three leagues of water in the dead of night. The young men paddle with all their might; they arrive at St. Joseph, and urgently inquire for a Father. Father Buteux, who was then at that residence, takes a young Surgeon with him, and hastens after his prize. He reaches the Cabins about an hour or two after midnight, and finds the patient pulseless; [75] a great discharge of blood had deprived her of strength and of speech. The Surgeon gives her a cordial draught, and she recovers consciousness. The Father wishes to instruct her; but a Christian Savage, delighted to see her still alive, tells her of God with such eloquence that the Father takes pleasure in listening to him, and all the other Savages admire him. Dawn approaches, and the Father, seeing the patient out of danger, offers prayer to God in the Cabin, gives

la ſaincte Meſſe. Iean Baptiſte Etinechkɣat, qui s'eſtoit monſtré le plus zelé pour le ſalut de cette pauure femme, luy-diſt, comment mon Pere vous n'auez pas encore fait ce pourquoy on vous a fait venir, & vous parlés de vous en retourner, demeurés s'il vous plaiſt, ne quittez point cette pauure femme qu'elle ne ſoit Chreſtienne, le Pere luy diſt, que le Chirurgien aſſuroit qu'elle n'en mouroit pas, & qu'õ la baptiſeroit auec les ſainctes Ceremonies, & auec plus de fruit quand ils ſeroient de retour à S. Ioſeph, cette raiſon le contenta & le Pere s'embarque auec les Nochers dans vne eſcorce façonnée [76] en gondolle, bien ioyeux de voir tant de Charité en ces bons Neophytes.

Voicy vne autre exemple de ferueur & de zele, qui n'a pas tant de paroles: mais il y a bien autant de ſubſtance.

Vn ieune Algonquin eſtant deſcendu ce prin-temps à Tadouſac tombe malade, croiant que ſa maladie eſtoit mortelle: il s'ecrie! helas ſi i'eſtois à Kebec, ie ne mourois pas ſans Bapteſme. A cette voix deux Chreſtiens l'embarquent, luy font faire trente ſix ou quarante lieües: ſur le grand fleuue, malgré la pluie, les vents & les vagues, expoſant le corps pour ſauuer l'ame.

Pour concluſion, ie puis aſſeurer qu'il y a peu de Sauuages, de ceux qui frequentent ordinairement la reſidence de S. Ioſeph, qui n'ayent enuie d'embraſſer la Foy de Ieſus Chriſt, & ceux là & les autres viendront auec le temps, ie dicts auec le temps, noſtre ardeur Françoiſe voudroit quaſi recueillir, deuant que d'auoir ſemé.

a few words of exhortation to all present, and asks to be taken back to St. Joseph, that he may say holy Mass. Jean Baptiste Etinechkwat, who had shown the most zeal for the salvation of this poor woman, said to him: "How is this, my Father? You have not yet done that for which we brought you here, and you speak of going back; remain here, if you please, and do not leave this poor woman until she is a Christian." The Father told him that the Surgeon assured him that she would not die, and that she could be baptized with the holy Rites, and to better advantage, when they should return to St. Joseph. This argument satisfied him, and the Father embarked with the Boatmen in a bark vessel shaped [76] like a gondola, quite pleased at finding such great Charity in these good Neophytes.

Here is another instance of fervor and zeal which does not take so many words to relate, but which contains quite as much substance.

A young Algonquin who last spring went down to Tadousac, fell ill there. Thinking that his disease was mortal, he exclaimed: "Alas! if I were at Kebec, I would not die without Baptism." On hearing this, two Christians put him in a canoe, and conveyed him for thirty-six or forty leagues on the great river, in spite of the rain, the wind, and the waves, exposing the body to save the soul.

In conclusion, I can assert that there are but few Savages, among those who usually frequent the residence of St. Joseph, who are not desirous of embracing the Faith of Jesus Christ; and these, with the others, will come in time. I say, in time; our French ardor would almost desire to reap before having sown.

[77] CHAPITRE VI.

DU BAPTESME DE DEUX HURONS, QUI ONT PASSÉ L'HYUER À KEBEC.

LES affaires de la miſſion, retenant à Kebec le Pere Iean de Brebeuf, tres verſé en la langue Huronne, on inuita quelques Hurons de ceux qu'on iugeoit moins éloignez de la Foy, de paſſer vn hyuer aupres de luy, afin de ſe faire profondement inſtruire: la difficultè du retour dans vne ſaiſon, qui commençoit de-ja de faire ſentir les rigueurs d'vn froid, qu'on dit auoit eſté tout extraordinaire cette année, ſembloit leur debuoir faire accepter cette offre: mais Dieu auoit ietté les yeux ſur deux pauures brebis égarees, qu'il vouloit ramener à ſa bergerie, ſa prouidence eſt auſſi adorable qu'elle eſt ſecrete, on prie quelques-vns de ces pauures Barbares de demeurer, ils n'ont peu ioüyr de cette faueur, on les éconduiſit: quelques vns eſtans deſia partis, retournent ſur leurs pas: mais on les renuoye, on vouloit choiſir les eſprits les mieux faits, [78] & pour y prendre garde de trop prez, il n'en reſta ny bon ny mauuais. Les voila tous partis, ils auoient deſ-ja faict plus de cinquante lieuës quand vn nomme Atondo, & vn autre appellé Oκhukȣandoron, quittent leurs compagnõs rebrouſſent chemin, & s'en viennent retrouuer les François, leur deſſein n'eſtoit pas de ſe faire inſtruire: mais Dieu les renuoioit pour le ſubiet, ils craignoient la rigueur du froid, & Dieu les vouloit

[77] CHAPTER VI.

OF THE BAPTISM OF TWO HURONS WHO PASSED THE WINTER AT KEBEC.

AS Father Jean de Brebeuf, who is well versed in the Huron language, was detained at Kebec by the affairs of the Mission,—some Hurons, among those who were considered less averse to the Faith, were invited to spend a winter near him, so as to be thoroughly instructed. The difficulty of returning at a season that already began to make us feel the severity of cold weather—which is said to have been quite extraordinary this year—seemed likely to compel them to accept this offer. But God had cast his eyes on two poor stray sheep, that he wished to bring back to his fold. His providence is as adorable as it is secret. Some of these poor Barbarians were requested to remain, but they were unable to enjoy that favor and were allowed to go. Some of them, who had already started, retraced their steps, but they were sent back because we wished to choose only those who were the best disposed; [78] and because we were too careful, neither good nor bad remained with us. They all went away, and had already gone more than fifty leagues, when one Atondo, and another named Okhukwandoron, left their companions, retraced their steps, and came back to the French. They had no intention of placing themselves under instruction; but God sent them back for that purpose. They dreaded the severity

éloigner de l'ardeur des flammes, ils venoient pour prendre quelque plaiſir, allant à la chaſſe auec les Sauuages de ça bas: & eux meſmes ont eſté pris heureuſement, & arreſtez dans des pieges qui les ont mis en liberté, on les fit deſcendre à ſainct Ioſeph proche de Kebec, où eſtoit le Pere de Brebeuf: il n'y auoit plus d'apparence de les congedier, le froid les auroit égorgés en chemin. Ils ſont receus à bras ouuerts, comme ayans leurs patentes ſignees de la Charité, & de la bonté du grand Dieu; le Pere les entreprend auec ſa douceur ordinaire, & auec vn ſuccez plus heureux beaucoup qu'on n'attendoit.

Si-toſt que les deux bons Sauuages furent éloignez du bruit, & du tumulte de leurs [79] dances, leurs yeux & leurs oreilles changeans d'obiets, leur cœur changea d'affection. On dit que le pur amour demande vn cœur tout pur; c'eſt à dire vn cœur tout vuide & deſoccupé, la Foy en fait quaſi de meſme, à meſme temps qu'vn eſprit ſe détache de ſes erreurs; la Foy s'en empare & luy fait voir des veritez rauiſſantes; nos deux Hurons qui n'auoient preſté l'oreille à la doctrine de Ieſus-Chriſt dans leur païs, que pour l'abhorrer & pour s'en moquer, voyans des Sauuages bâtis cõme eux, deteſter leurs anciennes ſuperſtitions, & mener vne vie toute nouuelle, ſont touchez, ils approuuent cette ſaincte nouueauté, ils l'honorẽt, ils ſont curieux d'apprendre, les voila en appetit, ils conſiderent en repos les veritez Chreſtiennes, ils ſe font dire & redire les prieres: enfin ils agiſſent auec Dieu, ils luy parlent, & il leur reſpond ils demandent, & il les exauce? bref la Foy entre la premiere dans leur ame, l'eſperance la ſuit, l'eſtonnement l'accompagne, & tous trois produiſent la recognoiſſance.

of the cold, and God wished to keep them away from the heat of the flames. They came back to have some pleasure in hunting with the Savages down here; and they themselves were fortunately caught, and taken in traps which set them at liberty. They were brought down to saint Joseph, near Kebec, where Father de Brebeuf was. There was no longer any color for sending them away, for the cold would have killed them on the road. They were received with open arms, having their credentials signed by Charity, and by the goodness of the great God. The Father took charge of them with his usual kindness, and with much greater success than was expected.

As soon as these two good Savages were removed from the noise and tumult of their [79] dances, as the objects of their sight and hearing changed, the affections of their hearts changed also. It is said that pure love requires a pure heart,—that is to say, a heart empty and unoccupied. It is almost the same with Faith. At the very moment that a mind detaches itself from its errors, Faith takes possession of it, and shows it delightful truths. When our two Hurons—who had listened to the doctrine of Jesus Christ in their own country only to loathe it and mock at it—saw Savages, made like themselves, detesting their former superstitions and leading an entirely new life, they were touched,—they approved and honored this pious novelty, and became desirous, even eager, to learn it. They considered the truths of Christianity at leisure. They caused the prayers to be repeated to them over and over again. Finally, they appealed directly to God; they spoke to him, and he answered them; they asked, and he granted their request. In short, Faith entered first

Comment eſt-ce, diſoient ils, que Dieu nous a ramenez ça bas pour le cognoiſtre? & pour ouyr parler de choſes ſi grandes, pour eſtre inſtruis de ſes volontez & de ſes [80] commandemens: c'eſt le grand maiſtre de la vie, il luy faut obeyr.

Pour moy diſoit Atondo, i'ay eſté pris autres-fois des Hiroquois, ie m'echappay de leurs mains, & mon camarade fut mis à mort. Ie tombay certain iour du haut d'vn arbre, & ie fis tant de ſoubreſauts que i'en debuois mourir; eſt-il poſſible que Dieu m'ait voulu conſeruer la vie, pour le cognoiſtre & pour ioüir de tant de biens dedans le Ciel, dont on nous parle? Quoy donc? veray ie mon fils en ce lieu de plaiſir & de gloire, ſon ame y eſt deſia. C'eſt vous qui l'auez baptiſé, diſoit il au Pere; l'eſtime de ce bon-heur croiſſoit tous les iours en eux, à meſure qu'ils en recognoiſſoient la grandeur.

En vn mot, eſtant bien inſtruits, ils demandent le Bapteſme, le Pere de Brebeuf les éprouue: ils ſont cõſtans, ils proteſtent que iamais ils n'auront aucun commerce, auec les ſuperſtitions & auec les malices de leur païs, qu'ils auront l'eſprit conſtant quand ils ſeront Chreſtiens, & qu'ils n'apprehenderont plus aucun danger. On les baptiſe ſolennellement, Monſieur de Maiſon-neufue appelle Paul celuy qui ſe nommoit Atondo, & Madamoiſelle Mance [81] donna le nom de Iean Baptiſte [à] Oкhukȣandoron, ils répondirent hardiment à toutes les demandes qu'on leur fit: ſi-toſt qu'ils furent lauez de ces eaux Sacrées, ils rendirent mille actions de grace à Monſieur le Gouuerneur, & aux François des careſſes, & des biens-faicts, & des ſecours qu'on leur auoit rendu pendant tout l'hyuer: Mais la plus grande faueur, & la plus

into their souls; hope followed it accompanied by awe; and the three together produced gratitude. "How is it," said they, "that God has brought us down here to know him, and to hear such great things spoken of, to be instructed as to his wishes and his [80] commandments? He is the great master of life, and must be obeyed."

"As for me," said Atondo, "I was once taken prisoner by the Hiroquois; I escaped from their hands, but my comrade was put to death. On one occasion, I fell from the top of a tree, and the shock was so severe that I was nearly killed. Is it possible that God willed to preserve my life, in order that I might know him, and enjoy so many blessings in the Heaven of which they tell us? What! shall I see my son in that abode of bliss and glory? His soul is there already. It is you," he said to the Father, "who baptized him." Their estimation of that blessing increased day by day, as they acknowledged its greatness.

In a word, when they were fully instructed, they asked for Baptism. Father de Brebeuf tried them; they were constant, protesting that they would never more have anything to do with the superstitious and evil practices of their country; that they would have steadfast courage when they were Christians; and that they feared no danger. They were solemnly baptized; Monsieur de Maison-neufve gave the name of Paul to him who was called Atondo, and Mademoiselle Mance[7] [81] gave the name of Jean Baptiste to Okhukwandoron. They replied confidently to all the questions put to them. As soon as they were cleansed in those Sacred waters, they returned a thousand thanks to Monsieur the Governor and to the

ſignalée que vous nous ayez pû faire, diſoient-ils: c'eſt de nous auoir accordé le ſainct Bapteſme, & de nous auoir faict porter deux beaux noms que nous careſſerons, & que nous cherirons iuſques au tombeau, noſtre cœur ne peut contenir la ioye que nous reſſentons, de nous voir deliurez de l'Enfer: nous ne voyons plus d'accidens ny de mort qui ſoit à craindre; nous viuons dans l'eſperance de poſſeder de ſi grands biens apres cette vie. Vous apprendrez diſoient-ils l'an prochain des nouuelles de nos deportemens, & vous ſçaurez que nous aurons veſcu conformément à la promeſſe que nous en auons faite en noſtre Bapteſme.

Ie prie Dieu qu'il beniſſe leurs ſainctes reſolutions, les bonnes gens, dit le Pere, ſe ſont tres bien comportez pendant tout [82] l'hyuer, ils n'ont derobé perſonne: c'eſt vn miracle qu'vn Huron ne ſoit point larron, ils ſe ſont volontiers occupez dans quelq; trauail, ou diuertis par la chaſſe, ils ſe ſont montrez fort recognoiſſans du bon accueil qu'on leur a fait. Ils ſe ſont volontairemẽt, & fort étroitement abſtenus de viande depuis leur Bapteſme, qui fut en Careſme, iuſques à Paſques? Nonobſtant les grandes occaſions qu'ils eurent de rompre cette abſtinence, ils ieuſnoient les iours qu'on leur permetoit, ils eſtoient fort portez à la priere, & grandement auides des diſcours, & des inſtructions qui touchoient leur ſalut; ils ſe Confeſſerẽt & Communierent à Paſques pour la premiere fois: Monſieur le Gouuerneur les fit mettre à ſes coſtez à la ſainte Table; pour leur témoigner l'eſtat qu'il faiſoit de cette viande adorable, & de ce Myſtere tout plein d'amour.

Voicy les raiſons qui ont induit ces deux bons

French for the favors, the benefits, and the assistance bestowed on them during the winter. "But," said they, "the greatest and most signal favor that you could have conferred on us, is that you have accorded us holy Baptism and have given us two honorable names which we will love and cherish even to the grave. Our hearts cannot contain the joy that we feel at being delivered from Hell. We no longer see any accidents or death to be dreaded. We live in the hope of possessing such great blessings after this life. Next year," said they, "you will receive information of our conduct; and you will know that we shall have lived according to the promise that we made at our Baptism."

I pray God to bless these holy resolutions. "These good people," says the Father, "have behaved very well throughout [82] the winter. They have not stolen from any one." It is a miracle that a Huron should not be a thief. They have cheerfully engaged in various kinds of work, and have been diverted by hunting. They have shown themselves very grateful for the kind reception given them. They voluntarily and very strictly abstained from meat from the time of their Baptism, which was in Lent, until Easter. In spite of the ready opportunities that arose for breaking this abstinence, they fasted on the days assigned to them for this purpose. They were greatly addicted to prayer, and very eager to listen to sermons and instructions concerning their salvation. They Confessed their sins and received Communion at Easter, for the first time. Monsieur the Governor had them placed beside him at the holy Table to show them how highly he esteemed that adorable food, and that Mystery so replete with love.

Neophytes, à embraſſer noſtre creance: premierement les attraits & le bon accueil de Monſieur le Cheualier de Montmagny, affaiſonnés de quelques preſens faits en bonne ſaiſon, leur gagnoient le cœur, & leur donnoient de l'eſtime, d'vn homme qu'ils voyoient fort honoré de nos [83] François? Conſiderans d'ailleurs qu'il ne faiſoit que des choſes qui regardent l'éternité, & qu'il n'aymoit que ceux qui les embraſſent. Cela leur faiſoit croire que la Foy eſtoit quelq; grandeur, puis qu'vn tel Capitaine la reſpectoit auec tant d'amour, honorant ceux qui la preſchent & qui la reçoiuent.

Secondement les actions des nouueaux Chreſtiens, de S. Ioſeph les rauiſſoient, ils contemploiẽt des hõmes de meſme paſte qu'eux, & de meſme eſtoc, ſe cõtenter d'vne ſeule fẽme, fouler aux pieds leurs anciẽnes ſuperſtitions, ne cõmettre aucun viole viure cõme des agneaux, eſtre portez à la priere, deuenus charitables: ils en voyoiẽt baptiſer de tẽps en temps auec ſolẽnité on faiſoit publiquement des mariages en leur preſence dãs la Chapelle, tout cela frappãt leurs yeux, touchoit fortement leur cœur.

En troiſieſme lieu, la pieté de nos François, & nommément des meres Vrſulines, & des Hoſpitalieres, qu'il n'euſſent iamais pû comprẽdre s'ils ne l'euſſẽt veuë de leurs propres yeux, & reſſenty en leurs propres perſonnes, leur a dõné vn grand cõcept de noſtre Religiõ. C'eſt en effet vne entrepriſe, hardie pour des filles tẽdres & delicates [84] de brauer les dangers de l'Occean, pour venir porter la Croix de Ieſus-Chriſt, en ce bout du mõde, le courage monſtre que le Dieu, pour l'amour duquel on quitte la douceur, pour viure dans la rigueur, eſt vn grand Dieu. Vne

Behold the reasons which induced these two good Neophytes to embrace our belief. In the first place, the attractions and the kind reception of Monsieur the Chevalier de Montmagny, heightened by some presents given in good season, won their hearts, and inspired them with esteem for a man whom they saw so greatly honored by our [83] French. Moreover, when they considered that all his acts were performed with a view to eternity, and that he loved only those who did the same, this led them to think that Faith must be something grand, since so great a Captain respected it with so much love, honoring those who preach and who receive it.

In the second place, the actions of the new Christians of St. Joseph delighted them. They contemplated men of the same stamp and of the same stock as themselves, content with one wife only, trampling on their old superstitions, committing no violence, living like lambs, addicted to prayer, and become charitable. They saw some of them baptized, from time to time, with solemnity; and marriages were sometimes publicly celebrated in the Chapel, in their presence. All this struck their eyes and greatly touched their hearts.

In the third place, the piety of our French,—and especially that of the Ursuline mothers and of the Hospital Nuns, which they could never have understood had they not seen it with their own eyes, and felt its effects in their own persons,—gave them a high opinion of our Religion. It is, indeed, a venturesome undertaking for tender and delicate women [84] to brave the dangers of the Ocean in order to carry the Cross of Jesus Christ to this extremity of the world. Their courage shows that the God for love

petite fille Huronne qui eſtoit au Seminaire des meres Vrſulines, fort zeleé pour le ſalut de ſa nation, les a fort touchez.

I'ay touſiours creu que le zele d'vn Gouuerneur, la bonté des François, la pieté des nouueaux Chreſtiens, la Charité des Religieuſes, deuoient ſeruir de leuain pour faire leuer vne grande maſſe: le bruit de ces nouueautez ſe reſpand dãs tous les peuples de ces contrees, & ces vertus fructifieront vn iour dans des lieux bien plus hauts que Kebec. Si nos grands fleuues eſtoiẽt libres, les nations les plus éloignees viendroient contẽpler ces merueilles, & des à preſent il n'y deſcend aucun Sauuage qui ne vueille voir les filles Vierge[s]. L'explication du cõmandement de noſtre Seigneur, de s'aymer les vns les autres, quoy qu'on ſoit de diuerſes contrees, fit ſouuent dire à nos deux Hurons, ô que cela eſt beau! que ces veritez ſont agreables! ils les admiroient d'autant plus, que tous ces peuples n'ont quaſi point d'amour que pour leur nation, [85] ils ſe reſpectent grandement les vns les autres: mais ils font vn tres grand meſpris, de tous les étrangers.

Deux veritez principalement toucherent viuement ces deux nouueaux Chreſtiens; lors qu'ils n'eſtoiẽt encor que Catechuménes, l'vne eſtoit [que] sãs la Foy, & ſans l'obſeruatiõ des cõmandemẽs de Dieu; ils ſe deuoiẽt reſoudre à bruſler eternellement dans les braſier[s] d'vn feu veritable; Celuy que nous voyõs de nos yeux, n'en eſtant que la peinture. A iamais diſoiẽt-ils! bruſler à iamais! Si nous ne pouuons tenir le bout du doigt dãs vn petit feu qui n'eſt que peinture, qui n'a ny force, ny vigueur, ny duree, à cõparaiſon de ces flãmes deuorantes & eternelles; que

of whom a life of ease is abandoned for one of hardships, is a great God. A little Huron girl who was at the Seminary of the Ursuline mothers, and was very zealous for the salvation of her nation, produced a great impression on them.

I have always believed that the zeal of a Governor, the kindness of the French, the piety of the new Christians, and the Charity of the Nuns, would serve as a leaven to cause the rising of a great mass. The fame of these novel traits is spreading throughout all the nations of these countries, and these virtues will bear fruit some day in places far beyond Kebec. If our great rivers were free, the most distant tribes would come here to contemplate these marvels; and, as it is, not a Savage arrives here who is not anxious to see the Virgin sisters. The explanation of our Lord's command to love one another, even when belonging to different countries, often caused our two Hurons to exclaim: "Oh, how beautiful that is! How pleasant are such truths!" They admired them all the more that all these peoples have scarcely any love for any nation but their own. [85] They highly respect one another but have a very great contempt for all strangers.

Two truths, in particular, greatly impressed these two new Christians when they were still but Catechumens. One was that without Faith and obedience to God's commandments, they must make up their minds to burn eternally in a furnace of real fire,—that which we see with our eyes being only the image thereof. "Forever," they would say, "to burn forever! If we cannot hold the tip of the finger in a little fire,—that is but an imitation, without strength, vigor, or duration, in comparison with

ferõs nous ſi nos crimes nous y iettent? L'vn d'iceux eſtant à Kebec, le veille du grand S. Ioſeph patron de la nouuelle France: comme on faiſoit des feux de reiouyſſance en ſon hõneur, il fut ſi epouuãté, voyãt que le feu s'ẽparoit en vn inſtant d'vne machine artificielle, qu'il s'enfuit ſoudain cherchãt vn abry contre ces flammes: cette vaine crainte appreſta à rire à toute la cõpagnie, ce bon hõme voyãt voltiger ces feux, ne ſçauoit où ſe mettre: l'aſſurãce des François l'étonnoit autãt que la [86] viuacité des flammes, que le tonnere des canons, & que la viteſſe des fuſees. Cette peur luy fiſt du bien, & luy en fait encor, quand il y penſe: ſi vn petit feu-folet qui diſparoit en vn inſtant, m'a tant eſpouuanté, quelle ſera l'horreur de ces braſiers de l'Enfer, qui ne s'eſteindront iamais! bruſler eternellement: c'eſt diſoit-il, vn long terme, c'eſt ce qui m'eſtonne.

L'autre verité qui les a portez à Dieu, c'eſt le peu de durée de cette vie, & la baſſeſſe des creatures: nous ne sõmes icy que comme dans vne Cabane de paſſage, nous courons à la mort, nous n'emporterons rien auec nous: ces biens pour leſquels nous trauaillons tant, s'echappent de nos mains, & on nous en promet d'eternels nous feriõs de grands fous de les meprifer. Les viures que vous nous donnéz, faiſoient-ils, ſe conſument, nos robes s'vſent, nos bonnets ſe deteignent, & perdent leur luſtre, & leur beauté; tout ſe paſſe, tout s'altere, le bon heur du Ciel ne ſe chãgera iamais, à ce que vous dites, il faudroit n'auoir point d'eſprit pour ne pas aſpirer à ces grands biens. Vne ſi riche nouuelle, & vne ſi grande verité, touche bien vn cœur nouuellement éclairé de la Foy. Le 6. de May: ces [87] deux nouueaux

those devouring and everlasting flames,—what shall we do when our sins cast us into those?" One of them was in Kebec on the eve of the feast of the great St. Joseph, the patron of new France. There were fireworks in honor of the occasion; and he was so terrified when he saw the fire take possession, in an instant, of an artificial contrivance, that he suddenly ran away, seeking a refuge against the flames. Such needless fear made all present laugh. When the good man saw the fire leap high, he did not know where to put himself. The self-possession of the French astonished him as much as the [86] vivacity of the flames, the thunder of the cannon, and the rapid flight of the rockets. This fright did him good, and still does so when he thinks of it. "If a little will-o'-the-wisp like that, which disappears in a moment, has frightened me so much, what will be the horror of those fires of Hell that will never die away? To burn eternally! That," said he, "is a long time, and that is what amazes me."

The other truth which has led them to God is the short duration of this life, and the inferiority of created beings. "We are here as in a temporary Cabin; we are hastening towards death. We shall take nothing with us; these good things, for which we work so hard, escape from our hands, and we are promised everlasting gifts; we would be great fools to refuse them. The food that you give us," said they, "is consumed; our clothing wears out; our head-dresses fade, and lose their lustre and their beauty. Everything passes away, everything changes. The happiness of Heaven will never change, you say. One must have no sense at all, who does not aspire to such great blessings." So glorious tidings,

enfans de Ieſus-Chriſt, quitterent la reſidence de S. Ioſeph, pour remonter aux Hurons, les Chreſtiens de cette bourgade encommencée les voyans ſur leur depart, leur rendirẽt ce témoignage de leur amitié, ils font apporter la chair d'vn grand Elan Bouccanée, & vn autre gros paquet de viande, puis l'vn des principaux prenãt la parole, immediatemẽt apres les prieres qui ſe font publiquemẽt dans la Chapelle, leur diſt: Mes freres nous auons vne ioye tres ſenſible de vous voir maintenant enfans de Dieu; il n'y a rien dequoy nous faſſiõs plus d'état que du Bapteſme & de la priere: pour vous donner vn gage aſſuré de l'amour que nous vous portõs & du contentement que nous auons de voir nos freres, par les eaux du Bapteſme: voicy vn Elan que nous vous preſentons, accõpagné des morceaux que nous tenõs les plus delicats dans nos feſtins: c'eſt vn petit ſoulagement dans les fatigues d'vn long chemin que vous auez à faire. Au reſte nous nous promettõs que vous ſerez ferme & conſtãs dans la Foy, nous attendons cela de voſtre courage: mais nos deſirs vont encor plus auants nous ſouhaitterions que par voſtre entremiſe toute voſtre bourgade ioüit du [88] bon-heur, que vous auez trouué ça bas parmy nous; afin que nous ne fuſſions plus qu'vn cœur & qu'vne bouche.

A cette harangue plus eloquente en Algonquin, que ie ne l'ay couchée en François: Paul Atondo repartit encor plus elegammẽt en ſon lãgage. Mille actiõs de graces, mes freres, de vos preſens, ils parlẽt, ils publiẽt voſtre bonté, ils ne ſerõt pas muets en noſtre païs: nous n'y toucherons point dans le cours de noſtre voyage. Il faut que tout le païs les voye, que les principaux en gouſtẽt dans vn feſtin que nous

and so grand a truth, have a great effect on a heart recently enlightened by the Faith. On the 6th of May, these [87] two new children of Jesus Christ left the residence of St. Joseph, to return to the Hurons. When the Christians of this newly-founded village saw them about to depart, they paid them this tribute of their friendship. They caused the Smoked flesh of a great Elk to be brought, and another large package of meat. Then one of the chief men addressed them, immediately after the prayers that are publicly recited in the Chapel and said: "My brothers, we have much pleasure in now seeing you children of God. There is nothing that we value more highly than Baptism and prayer. To give you a sure pledge of the love that we bear you, and of the satisfaction that we feel in seeing you our brothers through the waters of Baptism, here is an Elk which we present to you, together with the morsels that we consider most delicious in our feasts. It will be a slight assistance amid the fatigues of the long journey that you are about to take. Moreover, we are convinced that you will be firm and constant in the Faith; we expect that from your courage. But our wishes go still further. We hope that, through your agency, all your village will enjoy the same [88] blessing that you have found here among us, so that we may have but one heart and one mouth."

To this harangue—which was more eloquent in the Algonquin tongue than I can render it in French—Paul Atondo replied still more eloquently, in his own language: "A thousand thanks, my brothers, for your gifts. They speak; they publish your kindness. They will not be dumb in our own country;

ferons, où voſtre amour & voſtre liberalité feront les principaux mets. Nous vous remerciõs auſſi des careſſes que vous nous auez faites, pendãt tout cét hyuer: vous nous auez inuitez à vos feſtins; il n'y a Maiſon ny Cabane où nous n'ayõs eſté receus auec ioye, tout le mõde nous a témoigné du cœur & de l'amour? Pour ce qui cõcerne la creance que nous auons embraſſée auec vous: c'eſt vne affaire important qui regarde le Ciel, nous quitterons la vie plutoſt que la Foy. Il me ſemble que ie ne voy plus rien à craindre ça bas en terre, puiſque ie ne vois plus rien à perdre: quitter la vie pour ioüir d'vn bõ-heur eternel, ce n'eſt pas vne perte c'eſt [89] vn riche acqueſt. Il y a quatre ans qu'Achiandaſe & Oracha, c'eſt ainſi qu'ils nomment le Pere Ierôme l'Alemand, & le Pere Charles Garnier, nous eſtans venus voir dans noſtre Bourgade pour nous inſtruire, me preſſerent de me faire baptiſer: leurs diſcours ne me plaiſoient pas. Ie leur enuoyois mes neveux & mes niepces pour les occuper; pour moy ie rejettois cette affaire, iugeant qu'il en falloit remettre la deliberation en autre temps; mais pour le preſent, mon cœur ſent vn tel plaiſir & vne telle force, qu'il m'eſt aduis que rien ne peut ébranler ma Foy. Ce que ie dy de moy, vous le deuez penſer de mon compagnon, puis qu'vne ſeule bouche vous dit les penſées & les reſolutions de nos deux cœurs. Nous auons conclud par enſemble, qu'auſſi-toſt que nous aurons mis le pied dans noſtre pays, nous ferons vn feſtin le plus ſolennel qu'il nous ſera poſſible; & là nous declarerons publiquement deuant les plus apparens de noſtre Bourgade, que nous ſommes baptiſez; que nous renonçons à toutes nos folies; que nous abhorrons nos anciennes façons

we will not touch them during our journey,—the whole country must see them; the chief men must taste them at a feast that we shall give, at which your love and your generosity will be the principal dishes. We thank you also for all the favors that you have done us throughout the winter. You have invited us to your feasts; there was not a House or a Cabin in which we were not received with joy; every one has shown us friendship and affection. As to the belief which we have embraced with you, it is an important matter, which concerns Heaven. We will give up life rather than the Faith. It seems to me that I no longer see anything to dread down here on earth, since I no longer see anything to lose. To give up life, in order to enjoy eternal happiness, is not a loss but [89] a great gain. It is four years since Achiandase and Oracha''—thus they name Father Jerôme l'Alemand and Father Charles Garnier—'' came to see us in our Village to instruct us, and urged me to be baptized. Their discourse did not please me; I sent them my nephews and nieces, to occupy them. As for me, I rejected the matter, thinking that its consideration should be deferred to some other time. But, at present, my heart feels such pleasure and such strength that I think that nothing can shake my Faith. What I say for myself, you must think also of my companion; for one mouth tells you the thoughts and resolutions of both our hearts. We have agreed together that, as soon as we set foot in our own country, we will give as solemn a feast as possible, and there we will declare before the most important people of our Village that we are baptized; that we renounce all our follies; that we abhor our former customs, which are full

de faire pleines de ſuperſtitions; que la concluſion eſt priſe de viure & mourir dans [90] l'obeïſſance de la Foy que nous auons embraſſée, & qu'on ne nous parle plus de ce qui nous en pourroit éloigner. Ce n'eſt pas tout, nous preſſerons viuement nos concitoyens de ſe faire baptiſer. I'ay quantité de parens, pluſieurs neveux, & pluſieurs niepces; i'offre tout cela à Ieſus-Chriſt; i'eſpere qu'ils ſeront les premiers qui me preſteront l'oreille. Apres cette harangue, les Neophytes tous remplis de ioye, ſe ſeparerent pour ſe reuoir vn iour dedans les Cieux, s'ils ne ſe rencontrent plus deſſus la terre: *Benedictus Deus in donis ſuis, & ſanctus in omnibus operibus ſuis.*

of superstitions; that we have taken the resolution to live and die in [90] obedience to the Faith that we have embraced; and that they must no longer speak to us of anything which might separate us from it. That is not all. We will strongly urge all our countrymen to be baptized. I have a number of relatives, many nephews and nieces; I offer them all to Jesus Christ. I hope that they will be the first to listen to me." After this harangue, the Neophytes separated, full of joy, to see one another some day in Heaven, if they do not again meet on earth. *Benedictus Deus in donis suis et sanctus in omnibus operibus suis.*

CHAPITRE VII.

DE L'HOSPITAL.

LE bel ordre qui ſe garde dans les maiſons de l'Hoſpital de Dieppe & de Vannes, eſt rauiſſant. Noſtre Hoſpital de Canadas, pour eſtre au milieu de la Barbarie, n'a pas moins de pieté: diſons-en deux mots en ce Chapitre, que ie tireray des memoires que la Mere Marie de S. Ignace a tracez.

[91] Elle commence par vne tres-humble reconnoiſſance & par des actions de graces toutes cordiales enuers leur chere Fondatrice Madame la Ducheſſe d'Aiguillon. Que ferions-nous, dit-elle, ſans les ſecours extraordinaires de cette Dame, ſes dépenſes en ces derniers confins du monde ſont exceſſiues. Les pierres dont on dreſſe les baſtimens, ſont plus cheres que le marbre, quoy que perſonne ne les vende. Le nombre des Sauuages qui a eſté plus grand cette année en la bourgade encommencée de Sainct Ioſeph, nous a fait exercer la charité enuers trois cens perſonnes ou enuiron, comprenant les malades & valetudinaires, & les pauures qui ont beſoin de noſtre ſecours. Il ne nous eſt pas poſſible de ne point étendre le cœur & la main vers ces bons Neophytes, qui nous ont donné autant de conſolation cette année, & encore plus, puis qu'ils eſtoiẽt en plus grand nombre que les precedentes. La charité du Reuerend Pere Vincent [*sc.* Vimont], & des autres Peres qui ont cultiué ces

CHAPTER VII.

OF THE HOSPITAL.

THE admirable order that prevails in the Hospital houses of Dieppe and of Vannes is delightful. Our Hospital in Canada, though in the center of Barbarism, is equally godly. In this Chapter, we will say a few words about it, which I take from the memoirs written by Mother Marie de St. Ignace.

[91] She begins by very humbly expressing her gratitude and by returning heartfelt thanks to their beloved Foundress, Madame the Duchess d'Aiguillon. "What could we do," she says, "without that Lady's wonderful help? Her outlays at these frontiers of the world are enormous. The stones of which our buildings are constructed are more costly than marble, though no one sells them. The number of the Savages, which has been greater this year in the newly-founded village of Saint Joseph, has caused us to exercise charity towards three hundred persons, or thereabout, including the sick and convalescent, and the unfortunates who require our aid. It is impossible for us not to let our hearts soften, and not to extend our hands towards these good Neophytes who have given us as much consolation this year, and even more, because their number has been greater than in former ones. The charity of Reverend Father Vimont and of the other Fathers who have fostered the growth of these new plants,

nouuelles plantes, nous a ſeruy d'vn puiſſant attrait pour exercer nos fonctions auec ioye & auec plaiſir: mais deſcendons plus en particulier, & diſons deux mots [92] des malades. La mort en a fait paſſer ſix au Ciel: les dernieres paroles de leur vie ſont pour l'ordinaire les oraiſons qu'on leur fait faire, pour l'application du ſang de l'Agneau, ſur les grandes ames qui leur procurent le meſme bien.

Vn ieune garçon âgé d'enuiron quinze ans fut porté à l'Hoſpital; il n'eſtoit point baptiſé, & ne paroiſſoit point dans la diſpoſition de l'eſtre deuant ſa mort; car il eſtoit tourmenté ou de grandes conuulſions, ou plongé dans vn ſommeil letargique, ſi bien qu'on ne pouuoit auoir aucune raiſon de luy. Les Meres luy donnent vne potion pour luy réueiller les ſens; ſi toſt qu'il eut auallé le breuuage, il ouure les yeux, & regarde les aſſiſtans; le voila plein de connoiſſance. On luy demande s'il ne veut pas eſtre baptiſé: Ouy da, répondit-il, adiouſtant d'autres paroles qui témoignoient ſon deſir. A peine a il donné ſon conſentement, qu'il retombe dans des conuulſions plus violentes qu'auparauant. On croit qu'il expire, on le baptiſe tout ſur le champ. Ses parens, quoy que Payens, s'écrient: Nous voilà contens, car c'eſt pour le ſalut de ſon ame que nous l'auons amené, & non pas pour la gueriſon de ſon [93] corps. La mort qui ſembloit le vouloir engloutir, luy donna encor le loiſir de faire vn grand amas de merites, deuant que de le faire paſſer au Ciel, on luy fait prendre la meilleure nourriture qu'on peut en ces pauures contrées: il reprend ſes forces, on luy donne les ſainctes ceremonies du Bapteſme en la Chappelle de l'Hoſpital, auec le nom de Daniel. Au bout de trois ſemaines,

has served us as a powerful incentive to perform our duties with joy and pleasure. But let us enter into particulars, and say a few words [92] about the sick. Death has carried off six of these to Heaven. The last words that they utter in life are generally the prayers that we make them say in order to have the blood of the Lamb apply to the noble souls who procure them the same blessing."

A young boy, about fifteen years of age, was brought to the Hospital. He had not been baptized, and did not seem likely to be in a fit condition therefor before his death; for he was either seized with severe convulsions, or plunged in a lethargic sleep, so that it was impossible to gain any answer from him. The Mothers gave him a potion, to restore his senses. As soon as he had swallowed the draught, he opened his eyes, and looked at those who stood around him. He had quite recovered consciousness. He was asked whether he did not wish to be baptized. "Oh yes," he replied, adding other words that manifested his desire. Hardly had he given his consent than he fell into convulsions, more violent than before. They thought that he was expiring, and baptized him on the spot. His parents, though Pagans, exclaimed: "Now we are glad, for it was to save his soul that we brought him, and not to cure his [93] body." Death, which seemed ready to devour him, yet gave him leisure to lay up a great treasure of merits before he went to Heaven. The best food that can be procured in these poor countries was given to him, and he regained his strength. The holy rites of Baptism were administered to him in the Chapel of the Hospital, and he was named Daniel. At the end of three weeks or a month, dur-

ou vn mois, qu'il eut eſté ſecouru auec des cœurs pleins de charité, le bon ieune Neophyte s'en retourne voir ſes parens: la fluxion le reprend à quelque temps de là auec plus de rigueur qu'auparauant: il tombe dans vne hydropiſie mortelle: il eſt auec cela trauaillé d'vne ſi grande oppreſſion, qu'il fut deux mois entiers ſans ſe pouuoir coucher, demeurant touſiours en ſon ſeant dans vne meſme poſture. Il eſtoit deffait comme la mort meſme, il ſouffroit des douleurs tres viſibles, & cependant iamais nous ne l'entendions plaindre, diſent les Meres, il ne demandoit aucun ſecours ny aucun ſoulagement; il eſt vray que ſon mal eſtoit tres-amer, mais ſa patience n'eſtoit que douceur. Il ſe communia ſouuent pendant ſa maladie, & tous les iours il purifioit ſon ame dans le Sacrement [46 i.e., 94] de Penitence, tant il eſtoit amoureux de la pureté. Il gouſte maintenant la verité de ces paroles; *Beati mundo corde, quoniam ipſi Deum videbunt.*

Vn autre Sauuage couuert de playes mortelles depuis les pieds iuſques à la teſte, ſe voyant dans cette Maiſon de charité, ſe comportoit iuſtement comme cét impie, qui prioit Dieu qu'il euſt pitié de ſon corps, mais pour ſon ame, qu'il en fiſt comme il luy plairoit. Celuy-cy ne vouloit point ouyr parler du Bapteſme, ſinon à condition que Dieu luy rendiſt la ſanté. Les Peres qui viſitent l'Hoſpital, le voyans dans cette opiniaſtreté, le quitterent pour quelque temps, ſans luy parler de ſon ſalut. Vne bonne femme Chreſtienne l'allant viſiter, l'entretient ſi à propos de la briefueté de cette vie, des recompenſes & des chaſtimens qui nous attendent en l'autre, qu'il ouure les yeux demandant le Bapteſme auec inſtance. On l'éprouue quelque temps, il perſeuere dans ſa de-

ing which he received succor from hearts filled with charity, the good young Neophyte went back to see his parents. Some time afterward, the fluxion returned, with greater severity than before. He was afflicted with a fatal dropsy, and also with so great an oppression that for two whole months he was unable to lie down, and had to remain all the time sitting in the same position. He was so emaciated that he looked like death itself. He evidently suffered great pain; and yet, the Mothers say, "We never heard him complain." He never asked for any help or any relief. It is true that his disease was very painful, but he was all patience and meekness. He received communion frequently during his illness, and every day he cleansed his soul in the Sacrament [46 i.e., 94] of Penance, so much did he love purity. He now realizes the truth of these words: *Beati mundo corde, quoniam ipsi Deum videbunt.*

Another Savage was covered with deadly sores from his feet to his head; and when he found himself in this Abode of charity he behaved exactly like that impious man who prayed God to have pity on his body, but to do as he pleased with his soul. This one would not hear of Baptism, except on the condition that God would restore him to health. When the Fathers who visit the Hospital saw him so stubborn, they left him for a while without speaking to him of his salvation. A good Christian woman came to see him, and spoke so appropriately about the shortness of this life, and the rewards and punishments that await us in the next, that he opened his eyes and urgently asked for Baptism. He was tried for some time longer, but he persevered in this request, which was granted him. He died and, dying,

mande, on luy accorde, il meurt, & en mourant il fait voir qu'il eſtoit du nombre des predeſtinez. Les miſericordes de Dieu ſont étonnantes, ſes iugemens ſont des abyſmes; vn Barbare en vn moment eſt laué [95] dans le Sang de l'Agneau, & dans vn autre momẽt, il paſſe de l'extremité de la baſſeſſe, dans vn tres-haut degré de gloire; & du bout d'vn precipice eternel, il entre dans vne aſſeurance qui ne ſera iamais ébranlée.

Vn ieune enfant âgé de dix ou douze ans, qui auoit receu le nom de Guillaume en ſon Bapteſme; eſtant tombé malade, fut tranſporté en cette Maiſon de miſericorde: ſi toſt qu'il y fut, il ne ietta quaſi plus les yeux ſur ſes parens, qui l'auoient retiré comme par force de noſtre Seminaire. Son contentement eſtoit de voir le Pere qui l'auoit inſtruit, d'ouyr parler de Dieu, & de luy preſenter ſes petites prieres. Il auoit vn Parrin en France homme de merite & de condition, qui prendra plaiſir de voir paſſer de cette vie dans la Maiſon du grand Dieu, vn petit Ange mortel, muny de tous les Sacremens de l'Egliſe, animé d'vne deuotion qui ſemble ſurpaſſer ſon âge. Ayant receu l'Extreme-Onction on luy fait baiſer vne Croix d'argent, enrichie d'vne piece de la vraye Croix, qu'vne Dame de l'Abbaye de Frõteuraut a donnée à Ieſus-Chriſt, pour eſtre preſentée à tous ceux qui mourroient [96] en l'Hoſpital de la Nouuelle Frãce, ce pauure enfant la prend, l'embraſſe, la careſſe, l'apoſtrophe auec des paroles ſi tendres & affectueuſes, qu'il nous attendriſſoit, dit la Mere qui a couché les memoires. Il demande qu'on la luy pende au col, on luy obeït: mais comme il baiſſoit à veuë d'œil, & qu'on craignoit que ce gage qui luy eſtoit ſi cher ne

showed that he was of the number of the predestined. God's mercies are wonderful, his judgments are abysses; a Barbarian is at one moment washed [95] in the Blood of the Lamb, and the next moment he passes from extreme degradation to a very high degree of glory, and from the brink of an eternal precipice he enters into a state of safety that never will be disturbed.

A young child, aged about ten or twelve years, who had received the name of Guillaume at his Baptism, fell sick, and was brought to this House of mercy. As soon as he was there, he hardly looked at his parents, who had taken him almost by force from our Seminary. His great pleasure consisted in seeing the Father who had instructed him, in hearing God spoken of, and in offering up his little prayers to him. He had a Godfather in France, a person of merit and condition, who will be pleased to see a little mortal Angel pass from this life to the Mansion of the great God, provided with all the Sacraments of the Church, and animated by a devotion which seems beyond his years. When he had received Extreme Unction, a silver Cross was given him to kiss, that was enriched with a fragment of the true Cross, presented to Jesus Christ by a Lady of the Abbey of Frontevraut in order that it might be tendered to all who should die [96] in the Hospital of New France. The poor child took it, kissed and embraced it, and addressed it with words so tender and loving "that he touched our hearts," says the Mother who has written these memoirs. He asked to have it hung about his neck, and his request was granted. As he was visibly sinking, and they were afraid that this token, so dear to him would hurt him,

le bleſſaſt, on luy voulut oſter, veu meſme qu'on croyoit qu'il euſt perdu le ſentiment. S'eſtant apperceu qu'on luy rauiſſoit ſon threſor; Laiſſez-moy, dit il, mon IESVS; & embraſſant derechef, & baiſant cette ſaincte Relique, & ce ſigne adorable de noſtre redemption, il rend ſon ame à celuy qui l'auoit donnée pour luy en vne Croix; *Pretioſa in conſpectu Domini mors Sanctorum eius.*

Les trois autres qui ont finy leurs iours en noſtre Hoſpital, pourſuit la Mere, ſont partis de ce monde apres auoir receu tous leurs Sacremens; & ie dirois quaſi volontiers, que leur pieté, leur deuotion, & l'innocence de leur vie depuis leur Bapteſme, nous ont laiſſé des marques aſſeurées de ſalut. Diſons deux mots des bons ſentimens de ceux qui ont troué la ſanté du corps & l'embonpoint de l'ame en cette petite Maiſon.

[97] Vn ieune homme allant à la ſaincte Meſſe, ſe laiſſa tomber ſi rudement en chemin, qu'il demeura tout court ſur la place: on court à luy, on l'enleue, on le porte à l'Hoſpital, on le fait panſer. Le premier étourdiſſement du corps eſtant paſſé, on luy dit que ſon mal n'eſt pas mortel: Ce n'eſt pas, répond-il, à quoy ie penſe: ie me mets peu en peine de la vie: i'ay dit à Dieu dans ma cheute, Fais tout ce que tu voudras; determine de moy ſi tu veux que ie meure, i'en ſuis content, ie ſeray bien aiſe de te voir. Pourrois je bien eſtre marry d'aller au Ciel? que fais-je çà bas en terre? ce n'eſt pas mon pays. Ce ieune homme ne reſſembloit pas à celuy qui ne vouloit pas aller au feſtin, diſant; *Vxorem duxi, ideó habe me excuſatum*: I'ay pris femme, diſpenſez-moy de la quitter ſi toſt. Il n'y auoit que huict iours qu'il

they endeavored to take it from him, especially as they thought he had lost consciousness. Perceiving that they were removing his treasure from him, he said: "Leave me my JESUS;" and while embracing and kissing once more the holy Relic and adorable symbol of our redemption, he gave back his soul to him who had given his for him upon a Cross. *Pretiosa in conspectu Domini mors Sanctorum ejus.*

"The three others who ended their days in our Hospital," continues the Mother, "quitted this world after having received all the Sacraments, and I can say with pleasure that their piety, their devotion, and the innocence of their lives after their Baptism have afforded us convincing proof of their salvation." Let us say a few words about those who have found health of body and vigor of soul in this little House.

[97] A young man who was going to holy Mass, had so severe a fall on the road that he remained motionless on the spot. Those who saw him hastened to raise him and carried him to the Hospital, where he was cared for. When the first physical shock had passed, he was informed that his injury was not mortal. "I am not thinking of that," he said; "I care but little for life. When I fell, I said to God: 'Do whatever thou wilt; I am satisfied; I shall be very glad to see thee.' Could I be sorry to go to Heaven? What am I doing down here on earth? It is not my country." This young man was not like him who would not go to the feast, saying: *Uxorem duxi, ideó habe me excusatum*, "I have married a wife; I pray thee hold me excused from leaving her so soon." He had been married only a week, and was already willing to abandon his earthly

s'eſtoit marié, & il eſtoit des-ja tout preſt de quitter les nopces de la terre, pour aller aux nopces de l'Agneau dans le Ciel.

Vne femme vrayement Chreſtienne, fit vn tel mépris de la vie, dans l'eſperance qu'on luy donnoit de ſa gueriſon, qu'elle étonna tous les aſſiſtans: car à meſme tẽps elle auoit ſes deux petites filles à ſes deux [98] coſtez, dont la plus ieune n'a pas plus d'vn an. Cét enfant ne trouuant pas dequoy étancher ſa ſoif dans le ſein de ſa mere, ſe tuoit de pleurer; l'autre, qui a peu moins de quatre ans, iettoit des larmes capables d'attriſter vn bon cœur. Cette mere paroiſſoit ſi tranquille dans ſa maladie & dans les pleurs de ſes enfans, qu'on l'euſt priſe pour inſenſible. Elle ne l'eſtoit pas neantmoins, diſent les Meres; car elle faiſoit ſon poſſible pour les faire ſecourir, nous les recommandant auec vn cœur de mere. Voilà vos Meres, diſoit elle à l'aiſnée, elles ne vous abandonneront point, ſoyez bien obeiſſante. Cette pauure petite commençoit des-ja de nous reconnoiſtre, & de nous ſalüer autant de fois que nous entrions dans l'Hoſpital. Dieu a rendu la ſanté à cette bonne femme, qui mene vne vie fort innocente.

On diſoit certain iour à vn pauure malade, que c'eſtoit fait de ſa vie; que ſon mal eſtoit plus fort que les remedes; & que le regime qu'on luy ordonnoit, ne ſeruoit qu'à luy donner vn peu de treſue auec la mort. Et bien, fit il, ma vie n'eſt pas en ma diſpoſition, que celuy qui a tout fait en ordonne comme il luy plaira, il en eſt le [99] Maiſtre; viure ou mourir, eſtre ſain ou malade, me ſont vne meſme choſe. Vne autre fois, parlant de l'obeiſſance que les malades doiuent rendre à ceux qui les gouuernent, que

nuptials to go to the marriage feast of the Lamb in Heaven.

A truly Christian woman had such a contempt for life, when informed that she might expect to be cured, that she astonished all who were present; for at that very time she had, on either side of her, her two little girls, [98] the younger of whom was not more than a year old. As this child could not find in her mother's breasts any milk to quench her thirst, she began to weep; while the other who was a little under four years of age, shed tears enough to cause sorrow to a kind heart. The mother seemed so calm, in spite of her sickness and of her children's weeping, that she might have been considered unconscious. "She was not so, however," say the Mothers, "for she did her best to have succor given to them, recommending them to us with a mother's heart. 'Here are your Mothers,' she said to the elder, 'they will never abandon you. Be very obedient.' The poor little thing was already beginning to know us, and to greet us whenever we entered the Hospital. God restored health to this poor woman, who leads a most blameless life."

One day, a poor sick man was told that his life could not be saved,—that his illness was stronger than the medicines and that the regimen which was ordered for him could only procure him a short truce with death. "Well," he said, "my life is not at my own disposal; let him who has made all order it as he pleases; he is the [99] Master of it. To live or to die, to be healthy or to be sick, are all the same to me." On another occasion, while speaking of the obedience which the sick should render to those who have charge of them, he said: "Whether I remain

ie demeure icy, diſoit-il, ou qu'on me reporte en nos cabanes, ie garderay touſiours ce qu'on m'aura ordonné, ie veux reſpecter mon corps, & ne luy point donner ce qui luy feroit nuiſible, puis que Dieu ne le veut pas en effet. Si les Sauuages luy apportoient quelques petits fruits, il demandoit permiſſion d'en vſer. Et ſi on luy répondoit que les fruits nujſoient à ſa ſanté, il n'y touchoit pas, ayant cette force ſur ſoy bien extraordinaire à vn Sauuage, de temperer ſes appetits. Ce ieune homme a fait rencontre d'vne femme doüée de tres-beaux talens; elle eſt extremement douce & vereconde, charitable au poſſible. Son mary a touſiours eſté malade depuis qu'ils ſont enſemble, cela ne l'a point éloignée ſelon la couſtume ordinaire des Sauuages: elle luy a rendu toutes les viſites & toute l'aſſiſtance qu'on pourroit attendre d'vne femme nourrie au milieu de l'Europe, auec vne modeſtie & vne charité tout à fait rauiſſante.

[100] Deux pauures femmes aueugles paſſent vne grande partie de l'année en la Maiſon de Dieu, toutes deux ſont fort portées à la vertu; mais il y en a vne particuliereme̅t qui gouſte Dieu d'vne bonne façon. S'eſtant retirée pour vn temps parmy les ſiens, vn Sauuage l'attaqua viuement, & la pourſuiuit longtemps, luy promettant merueilles ſi elle vouloit condeſcendre à ſes affections tres-impures. Iamais cette femme, quoy qu'aſſez ieune, ne branſla; elle tint touſiours ferme, rebuttant conſtamment cét homme perdu. Il luy repreſente ſa pauureté, luy dit qu'elle eſt ſans appuy, & qu'il luy donnera toute ſorte d'aſſiſtance. I'aime mieux, répond elle, eſtre pauure, que de faſcher Dieu: ie ne ſuis point delaiſſée comme vous dites, les filles de la maiſon de la Charité ſont mes

here or whether I am taken back to our cabins, I will always do what I have been ordered to do. I wish to respect my body, and to give it nothing that might injure it, since indeed God does not wish that." If the Savages brought him any little gift of fruit, he would ask permission to eat it. And if he were told that the fruit would injure his health, he would not touch it,—having sufficient self-control to restrain his appetite, which is truly extraordinary in a Savage. This young man has a wife endowed with very fine gifts. She is very gentle and retiring, and as charitable as possible. Her husband has been sick ever since their marriage, but this has not induced her to leave him according to the general custom of the Savages. She has paid him all the visits, and given him all the attention, that could be expected from a woman brought up in the center of Europe; and with a modesty and charity altogether delightful.

[100] Two poor blind women pass a great part of the year in the House of God. Both are very virtuous, but one of them in particular loves God in excellent fashion. Having withdrawn among her own people for a while, a Savage eagerly assailed her, and persecuted her for a long time, promising her wonderful things if she would yield to his base affections. Never did this woman waver, though still young; she remained ever firm, constantly repelling this corrupt man. He spoke of her poverty, and told her that she had no one to support her, and that he would give her every kind of help. "I would rather be poor," she said, "than offend God. I am not forsaken, as you say. The sisters at the house of Charity are my good Mothers; I need no aid, with them." Such actions are the fruit of the tree of life. It is

bonnes Meres: ie ne manque point de ſecours aupres d'elles. Ces actions ſont des fruits de l'arbre de vie, il n'y a que Ieſus-Chriſt qui puiſſe donner cette conſtance aux François & aux Sauuages, aux Romains & aux Barbares.

Ie m'oubliois quaſi d'vn François attaqué d'vne hydropiſie, qui fut iugée mortelle du Medecin. Les bonnes Religieuſes [101] l'ayans receu en l'Hoſpital, le traiterent auec tant de ſoin & tant de charité, iuſques à chercher par tout ce qui le pouuoit ſoulager, qu'il en guerit, ſi bien qu'il eſt maintenant homme de bon trauail. Quelqu'vn luy demandant par apres comme il ſe portoit, & quel traitement il auoit receu de ces bonnes Filles, il fut vn peu de temps ſans parler; puis les larmes luy tombant des yeux: Helas Monſieur! fit-il, ie ne meritois pas d'eſtre receu dans vne ſi ſaincte Maiſon: les ſoins que les bonnes Meres ont eu de moy, & la charité qu'elles ont exercée en mon endroit, me confondent & m'attendriſſent quand i'y penſe.

Il n'eſt pas ſeul porté d'affection & de reconnoiſſance vers ces bonnes ames, les Sauuages les aiment vniquement, ils ſe glorifient de les auoir aupres d'eux; Noël Negabamat, l'vn des deux Capitaines de S. Ioſeph autrement de Sillery, l'a ſouuent témoigné au R. P. Superieur, le ſuppliant pour marque de ſon amour, de luy donner ſon departement dans l'vne des maiſons qu'on a fait baſtir pour les Sauuages proche de l'Hoſpital. La charité & la liberalité que cette Maiſon fait paroiſtre à l'endroit des malades, luy ont fait ſouhaiter le [102] voiſinage. Ceux qui demeurent en meſme endroit, ont choiſi leur ſepulture dans l'emplacement de ces bonnes Meres, en témoi-

only Jesus Christ who can grant such constancy, either to French or to Savages, to Romans or to Barbarians.

I had almost forgotten a Frenchman who was attacked by dropsy, which was considered mortal by the Physician. The good Nuns [101] received him into the Hospital, and treated him with such care and such charity, even to seeking everywhere for what might procure him relief, that he was cured, and is now able to do a good day's work. Some time afterward, he was asked by a person how he was, and what treatment he had received from the good Nuns. He was unable to reply for a while; then, with tears flowing from his eyes, he said: "Oh, Sir! I was not worthy to be received in so holy a House; the care that those good Mothers took of me, and the charity that they exercised toward me, confound and affect me when I think of them."

He is not the only one who feels affection and gratitude toward these good souls. The Savages love them above all, and are proud to have them near them. Noel Negabamat, one of the two Captains of St. Joseph, otherwise called Sillery, has often told the Reverend Father Superior so,— begging him, as a mark of his affection, to allot him room in one of the houses that have been built for the Savages near the Hospital. The charity and liberality displayed by this House toward the sick have made him desire to be in its [102] vicinity. Those who reside in the same locality have selected their burial places in the grounds belonging to the good Mothers, in token of their affection. Although there is nothing to fear, at present, in the houses of Kebec or of St. Joseph, nevertheless, if any false

gnage de leur affection. Quoy qu'il n'y ait rien à craindre pour le preſent dans les maiſons de Kebec ny de S. Ioſeph, ſi neãtmoins il arriue quelque fauſſe allarme des Hiroquois, auſſi-toſt les Sauuages courent à l'Hoſpital pour aſſeurer leurs Meres, diſent-ils, des preuues de la bonté de leur cœur.

Ie ſerois trop long de rappeller tous les ſentimens qu'ont les bonnes Meres de la docilité & de la patience de leurs malades, il faut auoir de bons yeux pour ne voir que Ieſus Chriſt dans les Sauuages,

Gratior eſt pulchro veniens in corpore virtus.

Ie ſçay bien que la vertu eſt aimable par tout, mais elle eſt plus agreable ſous la panne & ſous le ſatin, & dans des ames & des corps bien polis, que ſous des haillons & dans des perſonnes qui ne cõnoiſſent point d'inciuilitez, pource qu'ils n'ont pas ſeulement les premiers principes de la ciuilité. Que les Hoſpitalieres aiment conſtammẽt des malades & des pauures, & les Vrſulines, des Seminariſtes & des femmes Sauuages, dans leſquels on ne void que Ieſus-Chriſt [103] tout pur, ſans aucun attrait qui flate les ſens: c'eſt vn attrait dont ie n'attens la perſeuerance que de Ieſus-Chriſt meſme. Leur ſexe n'a pas cette conſtance, il peut tout neantmoins auſſi bien que S. Paul, en celuy qui le ſouſtient & qui le fortifie.

Elles ſe réjoüiſſent maintenant de voir la ferueur des nouueaux Chreſtiens: leur deuotion nous rauit, diſent-elles, leur pieté nous tire les larmes des yeux, leur viſite nous donne des contentemens bien doux. C'eſt vne ioye pleine de tendreſſe, dit la Mere de l'Hoſpital, de voir ces bons Neophytes accompagner le Sainct Sacrement qu'on porte aux malades, le

alarm is given about the Hiroquois, the Savages at once run to the Hospital to give their Mothers, they say, a proof of their kind feelings toward them.

I should be too tedious were I to relate all the appreciation that the good Mothers have of the docility and patience of their sick. One must have good eyes to see only Jesus Christ in the Savages:

Gratior est pulchro veniens in corpore virtus.

I know very well that virtue is lovable everywhere, but it is more agreeable under plush and satin, and in refined minds and cleanly bodies, than it is under rags and in persons who do not know what rudeness is because they have not even the elementary principles of politeness. The love constantly felt by the Hospital Nuns for the sick and the poor, and by the Ursulines for the pupils of their Seminary and for the Savage women,—in whom they see but Jesus Christ [103] alone, without any attraction that pleases the senses,—is an enthusiasm in which I expect perseverance only from Jesus Christ himself. Their sex does not possess such constancy; it may, however, like St. Paul, do everything through him who sustains and fortifies it.

At present, they are greatly delighted at seeing the fervor of the new Christians. "Their devotion rejoices us," they say; "their piety moves us to tears; their visits give us sweet satisfaction." "We feel a most tender joy," says the Mother of the Hospital, "when we see these good Neophytes accompanying the Blessed Sacrament, as it is carried to the sick, with torches in their hands; when we see these poor people, on their return from hunting, take up their lodgings in the Ward of our Hospital, and

flambeau en la main. De voir ces pauures gens venans de la chaſſe, prendre logis dans la Sale de noſtre Hoſpital, & d'y paſſer pluſieurs iours, auec vne paix & vne intelligence admirable. Leurs licts ſont bien toſt preparez, nous n'en auons preciſément que ce qu'il en faut pour vn petit nombre de malades. Ils iettent quelques bouts de peaux ſur le paué, & ayans fait leurs prieres, ils dorment auſſi bien là deſſus que ſur la plume & ſur le duuet. Si le bon Dieu nous enuoye quelques matelas & quelques couuertures, il nous deliurera du creue-cœur [104] que nous auons de les voir plus durement coucher en noſtre maiſon que dans leurs cabanes.

Nos plaiſirs ſont de les ſecourir, nous auons donné cette année plus de quatre cens cinquante medecines, nos drogues ſont épuiſées, mais nos cœurs ſont encore tous entiers pour nous réjoüir du Bapteſme de ces bonnes ames. Vne vingtaine ont eſté faits Chreſtiens cette année, tant en noſtre Hoſpital qu'en noſtre Chappelle, n'eſt ce pas pour chanter le *Te Deum laudamus* de bon cœur? Douze familles des principales entre les Sauuages, ſe ſont venuës loger en quatre maiſons qu'on a baſties tout proche de la noſtre; c'eſt bien pour nous faire aimer la demeure de S. Ioſeph: noſtre petite Egliſe leur ſert de Parroiſſe & d'Oratoire: ils la rempliſſent aſſez ſouuent, & la Sale des malades & nos cœurs d'vne deuotion tres-douce & tres ſenſible.

Les Sauuages qui ne ſçauoient que c'eſtoit de viſiter les malades, apprennent le meſtier de charité. Nous voyons quelques bonnes femmes excellentes Hoſpitalieres: elles tranſportent les malades, les ſecourent, les ſoulagent & leur appreſtent [105] mieux

pass several days there in admirable peace and good-fellowship. Their beds are soon made, for we have only sufficient for a limited number of the sick. They throw a few pieces of skin upon the floor, and, when they have said their prayers, they sleep as well on them as on feathers or down. If the good God would send us some mattresses and some blankets, he would relieve us from the distress [104] that we feel when we see them sleeping on harder beds in our house than they have in their own cabins.

"Our pleasure is to succor them. This year we dispensed over four hundred and fifty medicines. Our supply of drugs is exhausted; but our hearts are still quite whole, so that we can rejoice at the Baptism of these good souls. A score of them were made Christians this year, in our Hospital and in our Chapel. Is not this enough to make us chant the *Te Deum laudamus* with all our hearts? Twelve of the leading families among the Savages have come to dwell in four houses that have been built quite close to ours; this is enough to make us love the residence of St. Joseph. Our little Church serves as their Parish Church and Oratory. They quite frequently fill it, as well as the sick Ward; and they fill our hearts with a very sweet and most tender devotion.

"The Savages, who did not know what it was to visit the sick, are learning the practice of charity. We find some good women, who are excellent Hospital Sisters. They carry the sick, assist and relieve them, and prepare [105] their sagamite, or food, in their own fashion better than we ourselves. One of our keenest regrets is to see the poverty of the country.

leurs ſagamites, ou le manger, à leur mode, que nous autres. L'vne de nos triſteſſes bien ſenſibles eſt de voir la pauureté du païs: on ne tuë que tres-rarement du beſtial: les reſtaurens, les conſommez, & les autres nourritures ſucculentes, capables de remettre vn malade, & mille autres douceurs dont la France abonde, ne ſe rencontrent point en noſtre Maiſon. Voilà de ſainctes penſées, voilà des affections bien pures, des actiõs bien nobles, & vne charité toute d'or. Ie leur ſouhaitte vne riche perſeuerance; *Qui perſeuerauerit vſque ad finem, hic ſaluus erit*, nous auons tout ſujet d'attendre cette gloire.

Ce n'eſt pas tout, on inſtruit ces bonnes gens dans noſtre Chappelle, & dans noſtre Sale. I'y ay compté par fois, diſt la bonne Mere, iuſques à cinquante & ſoixante filles. Le R. P. Superieur & le Pere de Quen ont fait le Catechiſme en diuers temps, les Sauuages s'y trouuoient tres-volõtiers, recommandans à leurs enfans de nous viſiter, afin que nous leur remiſſions en memoire ce que les Peres leur auoient enſeigné. Ils leur racontoient ordinairement quelque belle hiſtoire, que les enfans rendoient le lendemain ſi fidellement, que [106] i'euſſe ſouhaitté qu'on les euſt ouys du milieu de la France, afin que les François participaſſent à l'admiration qu'ils nous donnent. Il n'y a queſtion ſi haute & ſi releuée dont vne fille ſoit capable, que les ieunes Neophytes ne conçoiuent, & n'en rendent raiſon tres-pertinemment. On en baptiſa vne entre autres, âgée d'enuiron vingt ans: ſon cœur fut comblé d'vne telle ioye, qu'il paroiſſoit quaſi à ſon viſage qu'on luy venoit d'ouurir le Ciel; elle demeura auec nous le reſte du iour, ne pouuant ſe ſouler de nous dire le contentemẽt que

Cattle are very seldom slaughtered. Restoratives, broths, and other succulent foods suited for restoring a sick person, and a thousand other comforts that abound in France, are not to be found in our House." These are holy thoughts, most pure affections, most noble actions, and a charity entirely golden. I wish them an abounding perseverance. *Qui perseveraverit usque ad finem, hic salvus erit.* We have every reason to expect that such glory will be theirs.

That is not all. "These good people are instructed in our Chapel and in our Ward. I have sometimes counted there," says the good Mother, "as many as fifty or sixty girls. The Reverend Father Superior and Father de Quen have taught the Catechism at various times. The Savages attended very willingly, and advised their children to visit us, in order that we might refresh their memories on the subjects taught them by the Fathers. They generally related some interesting story which the children repeated so faithfully on the following day that [106] I could have wished that they might be heard in the midst of France, so that the French people might share the admiration that they make us feel. There is no question so deep or so lofty, within the scope of a girl's mind, that these young Neophytes do not understand and answer it most suitably. One was baptized, among others, who was about twenty years of age. Her heart was filled with such joy that it almost seemed, from her countenance, as if Heaven had just been opened to her. She stayed with us for the remainder of the day, and could not sufficiently tell us the content that she felt in her soul at finding herself cleansed from all her sins, and numbered among

reſſentoit ſon ame, de ſe voir lauée de toutes ſes offenſes, & d'eſtre miſe au nombre des Enfans de Dieu. I'iray, diſoit elle, tous les iours à la Saincte Meſſe, i'aimeray Dieu de tout mon cœur, ie le prieray ſouuent; i'éloigneray toute malice de ma penſée; & ſi ie tombe en quelque offenſe, ie me confeſſeray tout auſſi-toſt. Noſtre Seigneur luy donne la grace de tenir ferme dans ces ſainctes reſolutions. *Amen, Amen.*

the Children of God. 'I will hear Holy Mass every day,' she said; 'I will love God with all my soul, and pray to him frequently; I will drive every evil thought from my mind; and, if I fall into any sin, I will confess it at once.' May our Lord grant her grace to remain steadfast in these holy resolutions." *Amen, Amen.*

[107] CHAPITRE VIII.

DU SEMINAIRE DES VRSULINES.

AVTANT qu'il eſt difficile de rencontrer des filles ſeculieres, armées d'vn bon dot, pour ſouſtenir le Seminaire des Sauuages eſtably à Kebec: ſoubs la conduite des meres Vrſulines, autant ſeroit-il aiſé de trouuer des Religieuſes profeſſes, toutes preſtes de trauerſer l'Ocean, & de donner leur vies pour le ſalut de ces pauures enfans: & s'il en falloit vn auſſi grand nombre; que ſaincte Vrſule conduiſoit de Vierges en Bretagne; ie croy que la France les pourroit fournir, tant il y a de zele & d'ardeur en toutes leurs maiſons. Non ſeulement les Vrſulines; mais vn grand nombre d'autres Religieuſes de diuers ordres, bruſlent d'vn feu tout pur de venir conſacrer leurs trauaux à Ieſus-Chriſt en ce nouueau monde, & conſumer leur vies ſur l'Autel de la Croix. *Omnia mihi licent, ſed non omnia expediunt*, tout ce qui eſt bon, n'eſt pas expedient: deſirer vn grand [108] bien, ſans empeſchement, & auec vne douce indifferance, & vne humble ſouſmiſſion aux volontez de Dieu, c'eſt vne marque que le S. Eſprit en eſt l'Autheur.

Quoy que c'en ſoit, il ne ſemble pas à propos d'exclure aucun monaſtere de Religieuſes Vrſulines, de quelque endroit ou congregation qu'il ſoit, d'enuoyer en cette nouuelle vigne de noſtre Seigneur, quelque profeſſe de ſa communauté; mais pour autant qu'on n'en peut pas tirer de toutes les maiſons, n'en eſtant

[107] CHAPTER VIII.

OF THE SEMINARY OF THE URSULINES.

DIFFICULT as it is to find, among the laity, girls provided with good endowments to maintain the Seminary for Savages established at Kebec under the management of the Ursuline mothers, it would be as easy to find professed Nuns quite willing to cross the Ocean to devote their lives to the salvation of these poor children. And if as great a number were required as that of the Virgins whom saint Ursula led into Brittany, I think that France could supply them, such are the zeal and ardor that prevail in all their houses. Not only the Ursulines, but a great many other Nuns, of various orders, burn with a most pure desire to come and consecrate their labors to Jesus Christ in this new world, and to consume their lives on the Altar of the Cross. *Omnia mihi licent, sed non omnia expediunt;* all that is good is not expedient. To desire a great [108] blessing without hindrance, and with gentle indifference and humble submission to God's will, is a proof that the Holy Ghost is the Author thereof.

In any case, it does not seem advisable to exclude any monastery of Ursuline Nuns — whatever may be the place or the congregation to which it belongs — from sending any professed Nun of its community to this new vineyard of our Lord. But, because such cannot be taken from all the houses, since so great a

pas beſoin d'vn ſi grand nombre: il en faudroit laiſſer le choix entier à ceux de qui cét affaire depend, ſans plaintes & ſans ialouſie, acceptant comme de la main de noſtre Seigneur, ce que ces perſonnes de vertu & de verité; en auroient determiné deuant Dieu.

Il eſt plus que tres raiſonnable, que tous les Conuents d'Vrſulines de France ſoient vnis de cœur & d'affection, au petit Seminaire de Canadas. Il y a quelque iours qu'vne perſonne de bon ſens diſoit, qu'il ſeroit tres facile de faire ſubſiſter le petit Seminaire de Kebec, & d'amplifier le nombre de leur Seminariſtes Sauuages. Il faudroit diſoit c'eſt [*sc.* cet] homme d'eſprit, que [109] toutes les filles qui ſe rendent Vrſulines en France, donnaſſent à leur entrée vne piſtole d'aumoſne à ce petit Seminaire, ſi elles en donnoient deux, on ne les refuſeroit pas; & par ce moyen il n'y auroit aucune Vrſuline qui ne cooperaſt au ſalut des Sauuages. Voila vn moyen de faire preuue de la verité de leur zele. Que ſi elles veulent ioüir de cette benediction, c'eſt ainſi que ie l'appelle pource qu'il eſt impoſſible que le Ciel ne recognoiſſe ce qui ſe faict, pour l'application du ſang de IESVS CHRIST. Elles auront ayſement cognoiſſance de celuy qui traitte en France, les affaires de ces bonnes filles & de leur Seminaire, par l'entremiſe de la mere Superieure des Vrſulines de Paris, ou de Tours. Mais entrons en matiere.

Comme on eut demandé aux Vrſulines, ce qui touche leur Seminaire pour l'inferer dans la Relation. Voicy ce que la Superieure reſpondit au Pere, qui luy en fit la demande.

Mon Reuerend Pere, ie vous enuoye quelques petites remarques pour ſatisfaire à l'obeyſſance; I'ay eu

number are not required, the selection must be left entirely to those upon whom this matter depends,— without complaint or jealousy, accepting as from the hand of our Lord, whatever decision those virtuous and sincere persons may come to before God.

It is entirely reasonable that all the Convents of Ursulines in France should be united in heart and in affection with the little Seminary of Canada. It is but a few days since a person of excellent judgment said that it would be very easy to maintain the little Seminary at Kebec, and to increase the number of their Savage Pupils. "For this it would be necessary," said this sensible man, "that [109] all the girls who become Ursulines in France should, on entering, give a pistole as alms to this little Seminary. If they were to give two, these would not be refused. By this means there would not be an Ursuline who would not contribute to the salvation of the Savages." Here is a way to prove the sincerity of their zeal. And, if they wish to enjoy this blessing,—I call it so because it is impossible that Heaven should ignore what is done for the application of the blood of JESUS CHRIST,—they can easily ascertain who the person is that has charge in France of the affairs of these good women and of their Seminary, through the mother Superior of the Ursulines of Paris or of Tours. But let us return to our subject.

The Ursulines were requested to tell us about their Seminary in order that the same might be inserted in the Relation; and this is what the Superior replies to the Father who made the request:

"My Reverend Father, I send you a few short observations, to meet the obligations of my obedi-

de la difficulté a m'y reſoudre, pour ce que ſi on vouloit dire toutes les choſes; qui peuuent donner de [110] l'edification dans les actions de nos filles, ce ne ſeroit iamais faict: vous ſçauez d'ailleurs le gros du Seminaire: & combien il y entre des filles tant paſſageres que ſedentaires, vous ſçauez dis-je mieux que moy, ſi Dieu peut eſtre glorifié dans les petits ſeruices, que ſes ſeruantes luy rendent en la perſonne des pauures petites Sauuages. Ie ſçay bien que nous ſommes peu ſatisfaites de tout ce que nous faiſons, n'eſtant que des ſeruantes inutiles, moy tres particulierement; comme vous en auez tres bonne cognoiſſance, c'eſt ce qui me faiſoit ſouhaitter que vous ne fiſſiez aucune mention de nous, ſuffit que Dieu qui eſt noſtre Pere: ſçache auec quel amour nous ſeruons nos Neophytes; c'eſt aſſez que luy ſeul cognoiſſe ce qui ſe paſſe dans cette petite maiſon, ſans qu'il ſoit produit aux yeux des hommes, nous ſommes trop heureuſes que nos petites fatigues ſe paſſent à la ſeule veüe de noſtre Maiſtre qui eſt ſi bon qu'il nous faict eſperer le pardon de toutes nos fautes: aydez moy en particulier à l'obtenir de ſa bonté, &c, cette lettre a ſemblé digne de ce lieu, venons au détail.

On auroit de la peine à croire que de petites [111] filles Sauuages, ſe rendiſſent ponctuelles aux temps des prieres & des inſtructions, ſi les yeux ne voyoient cette verité; il n'y a naturel ſi farouche que la douceur, la grace & léducation ne poliſſe. On entend ſouuent auec plaiſir ces petites Sauuages, entonner vn motet dans le Chœur des Religieuſes, pendant l'éleuation du S. Sacrement, & meſme encore chanter quelques fois auec elles pendant leurs Veſpres: Il n'y a pas de doute que ſi on auoit dequoy en loger

ence. I have had some difficulty in making my decision therein, because, if we undertook to relate all that is [110] edifying in the conduct of our nuns, we would never have done. Moreover, you know about our Seminary in general, and how many girls enter it, both as transient pupils and as boarders. You know better than I do, I say, whether God can be glorified in the petty services that his servants render unto him in the persons of the poor little Savages. I know very well that we are but little satisfied with all that we do, being only useless servants,— I myself most especially, as you are very well aware. That is what made me wish that you would not mention us. It suffices that God, who is our Father, should know with what love we serve our Neophytes; it suffices that he alone should know what passes in this little house, without its being shown to the eyes of men. We are only too happy that our slight labors should be performed under the eyes of our Master alone, who is so good that he leads us to hope for the pardon of all our offenses. Assist me in particular to obtain this from his goodness,'' etc. This letter has seemed worthy of being inserted here. Let us enter into details.

It would be hard to believe that little [111] Savage girls would attend punctually at the hours set apart for prayers and for instruction, if one's eyes did not behold the fact. There is no nature so wild that gentleness, grace, and education cannot polish. We frequently hear with pleasure these little Savages chanting a motet in the Nuns' Choir, during the elevation of the Blessed Sacrament, and even singing with them sometimes during their Vespers. There is no doubt that if the means were at hand to lodge a

vn nõbre, qu'on les rendroit auſſi adroittes, & auſſi gentilles que nos Europeannes, ce n'eſt pas ce qu'on cherche à preſent, mais bien de grauer dans leurs cœurs l'Amour & la crainte de celuy dont elles ont maintenant cognoiſſance. C'eſt à quoy viſent les trauaux de ces bonnes meres, auquels noſtre Seigneur ſemble donner ſa benediction.

Ces enfants ont de ſi grandes inclinations à la pureté, que ſi elles ſortent pour ſe promener, elles fuyent la rencontre des hommes, & ſont ſi ſoigneuſes de ſe couurir auec vne telle decence, que leur maintien s'éloigne bien des façons de faire des Sauuages. Vn François preſentant la main à vne Seminariſte pour la conduire, comme [112] on luy reprochoit par riſée, que voulant eſtre touſiours vierge, elle s'eſtoit laiſſée toucher la main à vn homme, cette enfant ſe miſt à pleurer; elle entre en colere contre celuy qui l'auoit conduite, s'en va vne & deux fois, lauer ſes mains, pour effacer tout le mal qu'elle pourroit auoir contracté par cette action innocente; ayant belle peur que cela ne l'empeſchaſt d'eſtre Vierge, comme on ne cognoiſſoit point ſa penſée, & qu'on redoubloit de temps en temps ce petit reproche; ne me dites plus cela, repliqua elle; la larme à l'œil: i'ay tant laué mes mains, qu'il n'eſt poſſible qu'il ſoit reſté quelque choſe, du mal qu'il m'auroit peu cauſer, cette innocence eſt plaine de recreation.

Deux petites filles Seminariſtes, s'eſtant retirées chez leur parens, les ſuiuirent dans leur grande chaſſe l'hyuer dernier, l'vne faiſoit prier Dieu dans la Cabane, & l'autre faiſoit chanter des cantiques ſpirituels, que les meres leur auoient appris en langue Algonquine, le temps qu'elles auoient de reſte de leur

number of them, they would be made as dextrous and as well-mannered as our Europeans. It is not this that is sought at present, but rather to write upon their hearts the Love and fear of him whom they now know. It is to that end that the efforts of these good mothers are directed, to whom our Lord seems to have given his blessing.

These children have such a regard for purity that, when they go out walking, they avoid meeting men; and they are so careful to cover themselves with decency, that their deportment is very different from the customs of the Savages. A Frenchman gave his hand to a pupil of the Seminary, to lead her. When [112] she was laughingly reproached because she, who wished to remain ever a virgin, had allowed a man to touch her hand, the child commenced to weep; she grew angry with him who had led her; and went once or twice to wash her hands, in order to remove any evil that she might have contracted by such an innocent action, being greatly afraid that it would prevent her from being a Virgin. As they did not understand her thoughts and renewed, from time to time, this petty reproach, she would reply, with tears in her eyes: "Say that to me no more. I have washed my hands so often, that it is impossible that anything can remain of the harm that he may have done me." Such innocence is most amusing.

Two little Seminary girls, who had gone back to their parents, went with them last winter on their great hunt. One of them made the family pray to God in their cabin, while the other made them sing the hymns that the mothers had taught them in the Algonquin tongue. The leisure that they had from

petites occupations, elles l'employoient à lire & à eſcrire. Les Seminariſtes ont vne telle paſſion pour l'eſcriture, que ſi parfois on leur refuſe de s'aller [113] promener, elles demandent que pour le moins on leur permette d'eſcrire.

Ces deux pauures petites, qui eſtoient à la chaſſe auec leurs gens, auoient des regrets ſi ſenſibles, de ſe voir ſi long-temps priuées des Sacremens de Confeſſion & de Communion, qu'elles témoignerent leur douleur par des lettres toutes pleines d'affection & de pieté, qu'elles écriuirent par deçà.

Il ne ſe paſſe iamais quinze iours qu'elles ne demandent à ſe confeſſer. elles font tous les ſoirs vne exacte recherche de leur conſcience; mais auec vne telle candeur, qu'elles diſent publiquement les fautes qu'elles ont remarquées en leur examen; que ſi elles en oublient quelqu'vne qui ait paru au dehors, celle qui en aura la connoiſſance dira tout haut; Ma Sœur, vous ne vous ſouuenez pas de telle faute; demandez-en pardon à Dieu. Ce procedé ne les offenſe point, le bon accord & la bonne intelligence qu'elles ont par enſemble, leur eſt quaſi naturelle.

La petite Marie Magdelaine (c'eſt l'vne des premieres Seminariſtes) ayant eſté aduertie d'vne faute d'enfant, dont elle ne ſe donnoit pas de garde, fut ſaiſie d'vne [114] triſteſſe, qui parut ſur ſon viſage iuſques à ce qu'elle ſe fuſt confeſſée; faiſant voir que la douleur d'auoir faſché Dieu, la touchoit [plus] que la confuſion & la honte d'auoir failly.

Deux de nos Filles âgées d'enuiron huict à neuf ans (diſt la Mere) ont preſſé quaſi vn an durant leur Maiſtreſſe, de les diſpoſer à la Communion: ſe voyans rebutées, elles s'adreſſent à moy, me ſuppliant

their slight occupations, they spent in reading and writing. The Seminarists are so passionately fond of writing that sometimes, when they are refused permission to go out [113] walking, they ask to be at least allowed to write.

These two poor little girls, who were out hunting with their people, felt so keen regret at being so long deprived of the Sacraments of Confession and Communion, that they manifested their sorrow by means of letters replete with affection and piety, which they wrote while away in the woods.

Not a fortnight passes without their asking to make their confession. They carefully examine their conscience every evening, but with such candor that they relate in public the sins that they have discovered in their examination. And if they forget any one that has been noticed by the others, she who has observed it will say aloud: "My Sister, do you not recollect such or such a sin? Ask pardon of God for it." This does not offend them. The harmony and good understanding which exist among them seem almost natural to them.

Little Marie Magdelaine (one of the first pupils of the Seminary), who was reproved for some childish fault, to which she had paid no attention, was afflicted with a [114] sorrow which manifested itself on her countenance until she had confessed herself,—thereby showing that the regret for having offended God affected her more than the shame and disgrace of having erred.

"Two of our Girls, aged about eight or nine" (says the Mother) "pressed their Teacher for nearly a year to prepare them for Communion. When they were refused, they came to me and begged me, with

auec beaucoup de careſſes, de leur accorder cette faueur. Leur ayant dit qu'elles eſtoient trop ieunes, elles ne perdent point courage. Le Reuerend Pere Vimon[t] les eſtans venuës voir pendant l'Aduent, pour leur donner quelque inſtruction, elles ſe iettent à ſes pieds, & le coniurent de leur donner Noſtre Seigneur, du moins au temps de Paſques. Le Pere leur promit qu'elles iouyroient de ce bon-heur ſi elles eſtoient bien ſçauantes. Il n'eſt pas croyable combien cette réponſe les réjoüit; mais la peur qu'elles eurent de ne pas bien répondre aux interrogations qu'on leur deuoit faire de ce grand myſtere, les porta à me venir trouuer tous les iours, pour me prier à jointes mains de les inſtruire. Enfin elles ont iouy de leur deſir, Noſtre [115] Seigneur s'eſt emparé de leurs cœurs, la preparation & la ferueur qu'elles ont apportée à cette action toute diuine, nous donnoit autant d'étonnement que d'edification.

Comme c'eſt noſtre couſtume de nous retirer par fois huict ou dix iours pour faire les exercices ſpirituels, c'eſt à dire, pour traiter auec Dieu des affaires de l'eternité, les Sauuages ne nous voyans point, diſent que nous nous cachons. Les Meres s'eſtans donc cachées en cette ſorte, la petite Seminariſte Huronne ſe voulut auſſi cacher, elle ſe retire dans vn petit bocage qui eſt dans la cloſture, ſe fait vne eſpece de cabane, & paſſe vne bonne partie de la iournée à prier Dieu: l'vne de ſes compagnes l'ayant trouuée, luy demande ce qu'elle fait là; Ie me cache, fit elle, comme les Meres pour prier Dieu pour moy, pour vous, pour les François, & pour les Sauuages. Celle-cy le va dire à ſes compagnes; elles accourent auſſi-toſt, elles ſe font toutes vne petite maiſon de

many endearments, to grant them that favor. I told them that they were too young, but they did not lose courage. When Reverend Father Vimont came to see them during Advent, to give them some instruction, they threw themselves at his feet, and prayed him to give Our Lord to them at least at Easter. The Father promised that they should enjoy that happiness if they studied very well. It is difficult to believe how this answer filled them with joy; but the fear that they might be unable properly to answer the questions that would be put to them, respecting that great mystery, induced them to come and see me every day, and to beg me, with clasped hands, to teach them. Finally their desire was fulfilled, and Our [115] Lord took possession of their hearts. The preparation and the fervor that they displayed in that divine action astonished as much as it edified us.

"It is our custom to withdraw into retirement at times, for eight or ten days, for the performance of spiritual exercises,—that is to say, for the purpose of conferring with God on the affairs of eternity; and when the Savages do not see us, they say that we are hiding ourselves. The Mothers having thus hidden themselves, the little Huron Seminarist wished also to hide. She withdrew into a small grove that lies within the cloister, made herself a kind of cabin, and passed the greater part of the day in praying to God. One of her companions found her there, and asked her what she was doing. 'I am hiding,' she said, 'like the Mothers, to pray to God for myself, for you, for the French, and for the Savages.' The other told her companions of this, and at once they all, except the two youngest, has-

fueillages, excepté les deux plus ieunes: elles ſe renferment dans cette verdure, gardant le ſilence, employant vne bonne partie de leur temps à faire prieres, à reciter leur [116] Chapelet, auec autant d'affection que des perſonnes meures & plus âgées.

Le iour du Vendredy Sainct, les petites Seminariſtes voyans ieuſner les Meres plus rigoureuſement qu'à l'ordinaire, les voulurent imiter: elles cachent donc ce qu'on leur donnoit à manger, les vnes ſe contentent d'vn peu de pain boüilly dans de l'eau toute pure, les autres ne mangent que du pain tout ſec, ſans iamais vouloir faire colation le ſoir. Ce n'eſt pas tout, elles ſe iettent aux pieds de la Mere, & la prient de leur permettre de prendre la diſcipline: le congé donné, ces pauures enfans firent paroiſtre vne ferueur qui ne reſſentoit rien de l'humeur des Barbares: on ne leur permet cette deuotion que tres-rarement, & apres des importunitez auſſi agreables à Dieu que la mortification meſme.

Vn iour entr'autres ſupplians & preſſans auec vne importunité extraordinaire qu'on leur accordaſt cette faueur, on leur demanda pourquoy elles vouloient prendre ſur elles vn chaſtiment ſi rigoureux, elles répondirent; Que noſtre Seigneur l'auoit pris le premier, & que ſes ſouffrances leur donnoient des deſirs de [117] ſouffrir pour le ſalut de ſes [*sc.* leurs] compatriotes, & pour leurs propres offenſes. Ces ſentimens ne viennent pas dans le iardin de la nature, ſans eſtre bien arroſez de la grace.

I'ay dit cy-deſſus que deux Hurons auoient paſſé l'hyuer à Kebec, l'vn des motifs qu'ils eurent d'embraſſer la Foy de Ieſus-Chriſt, fut de voir le zele d'vne ieune Seminariſte leur compatriote. Cét

tened to make a little house, of leafy branches. They shut themselves up amidst this verdure, observed silence, and spent a good portion of their time in praying and in reciting the [116] Rosary, with as much devotion as mature and more aged persons show.

"On Good Friday, when the little Seminarists saw the Mothers fasting more strictly than usual, they wished to imitate them. They, therefore, concealed the food that was given them; some contented themselves with a little bread boiled in pure water; the others ate only dry bread, without touching their evening collation. That was not all. They cast themselves at the feet of the Mother, and begged her to allow them to take the discipline. Having received permission to do so, these poor children manifested a fervor which indicated nothing of the moods of Barbarians. They are allowed to practice this devotion only very seldom and after importunities that are as agreeable to God as is the mortification itself.

"On one occasion among others, while they were supplicating and pressing with extraordinary persistence to be allowed that favor, they were asked why they wished to take upon themselves such severe punishment. They replied that our Lord had first received it, and that his sufferings inspired them with the desire to [117] suffer for the salvation of their countrymen, and for their own sins. Such sentiments do not grow in nature's garden without being well watered by grace."

I have already mentioned that two Hurons spent the winter in Kebec. One of the reasons that induced them to embrace the Faith of Jesus Christ was

enfant âgée d'enuiron treize à quator[z]e ans, leur parloit de Dieu, & de la grandeur de nos myſteres, auec vne ſi douce eloquence naturelle, tirée de l'affection de ſon cœur, que ces bonnes gens en eſtoient puiſſamment touchez, en ſorte que l'vn de leurs plaiſirs eſtoit de la viſiter de temps en temps. L'vn d'eux conſiderant la ferueur de cette ieune Chreſtienne, la voulut eſprouuer: comme il eſtoit ſur le poinct d'eſtre baptiſé, & qu'il voyoit que cét enfant en eſtoit dans la ioye; il fait du refroidy, il dit qu'il a de la peine à croire ce qu'on enſeigne, & qu'il ne penſe plus au Bapteſme. A ces paroles voilà cette ieune fille en feu, elle entre dans vne ſaincte cholere, elle s'écrie; Que penſes-tu faire, miſerable! qui eſt-ce qui a troublé tes penſées? veux-tu aller dans l'Enfer auec les Demons? [118] Peut eſtre que tu mourras cette nuict, & que tu te trouueras auec eux auant qu'il ſoit iour, le Diable t'a renuerſé la teſte. Ce bon homme paroiſſoit auſſi froid que cét enfant eſtoit bruſlante. Il fait ſemblant que tout cela ne le touche point, & qu'il ne ſe ſoucie plus de croire en Dieu: la pauure petite s'en prend à ſes yeux; elle quitte cét homme, s'en va trouuer les Meres toute éplorée. Il eſt perdu, diſoit-elle, ie ſuis triſte, il ne veut plus croire en Dieu; le Diable l'a trompé, il ne veut plus aller au Ciel. Puis redoublant ſa voix, & vſant de menaces, auec vn tour de teſte qui monſtroit ſa douleur & ſon zele; Si i'euſſe peu rompre la grille, diſoit-elle, ie l'aurois battu. Que cette faueur [*sc.* ferueur] eſt innocente! que le Dieu du Ciel eſt aimable!

Les Meres ayans découuert la feinte de cét homme, la voulurent conſoler, mais elle n'en pouuoit croire;

the sight of the zeal of a young Seminarist, their countrywoman. This child, who was about thirteen or fourteen years old, told them of God, and of the greatness of our mysteries, with such gentle native eloquence inspired by the affection of her heart, that these good people were greatly touched by it, and one of their pleasures was to visit her from time to time. One of them, on observing the fervor of this young Christian, wished to test it. As he was on the eve of being baptized, and as he saw that the child rejoiced at it, he pretended that he had become indifferent, saying that he found it difficult to believe what was taught him, and that he no longer thought of Baptism. On hearing these words, the young girl became greatly excited; she was seized with a holy anger, and exclaimed: "What art thou thinking of doing, thou wretch? What has disturbed thy thoughts? Dost thou wish to go to Hell with the Demons? [118] Perhaps thou wilt die this night, and wilt find thyself with them before day breaks. The Devil has turned thy head." The good man seemed as cool as the child was ardent; he pretended that all this did not affect him, and that he no longer cared to believe in God. The poor little creature blames her own eyes; she leaves this man, and goes, all disconsolate, to the Mothers. "He is lost," she said; "I am very sad. He will no longer believe in God. The Devil has deceived him; he no longer wishes to go to Heaven." Then, raising her voice, and using threats, with a toss of her head that betrayed her sorrow and her zeal, she said: "If I could have broken the grating I would have beaten him." How innocent is such fervor; how lovable is the God of Heaven!

il fallut que le Pere de Brebeuf l'aſſeuraſt que cela s'eſtoit fait par artifice.

Il ne venoit aucun Huron à Kebec, que [la] ieune fille ne le preſchaſt, & ſouuent auec fruit. En voicy vn exemple authentique. Vn Pere de noſtre Compagnie écriuant du pays des Hurons, à la Mere qui a inſtruit [119] cette petite Huronne, luy tient ce langage: I'eſpere que Dieu benira voſtre petite Tereſe: vos exemples luy ſeruiront toute ſa vie, plus que tout ce qu'on luy pourroit dire. Quelques Hurons du Bourg de Sainct Ioſeph, qui deſcendirent l'an paſſé à Kebec, ſont retournez ſi ſatisfaits de quelques entretiens qu'ils ont eus auec elle, qu'ils ne ſçauoient ce qu'ils deuoient plus admirer, ou vne petite fille Huronne, qui leur preſchoit vn Dieu, vn Paradis, & vn Enfer, ou les ſainctes filles qui l'auoient inſtruite, & qui luy auoient tourné l'eſprit vers le Ciel. C'eſt ainſi qu'ils m'en parloient cét Hyuer. Et dans vne autre lettre, deux de nos Neophytes ſont remontez çà haut, tellement edifiez de la vertu & de la ſaincteté qu'ils ont remarquée là bas, & principalement en voſtre Maiſon, qu'il y a vn plaiſir nompareil de les entendre ſur ce ſujet, & notammẽt ſur les loüanges de Tereſe. Elle eſt, diſent-ils, ſi conſtante, ſi bien inſtruite, ſi aimée, ſi ſeruente en la Foy, qu'à la voir on ne diroit pas qu'elle fuſt Huronne: ce ſera le plus grand eſprit des Hurons quand elle ſera de retour; celle qui l'a inſtruite eſt ſans doute vn des plus grands eſprits de la France. En vn [120] mot, ce qu'ils ont veu parmy les Chreſtiens de Kebec, leur fait condamner la folie des Hurons, & leur fait benir Dieu de les auoir éclairez du flambeau de la Foy, i'eſpere qu'ils continuëront çà haut à bien faire. Ce ſont les paroles

The Mothers, discovering this man's deception, tried to console her, but she could not believe them; Father de Brebeuf was compelled to assure her that a trick had been played upon her.

No Huron came to Kebec without this young girl preaching to him, and frequently with good effect. Here is an authentic instance of it. A Father of our Society, writing from the country of the Hurons to the Mother who taught [119] this little Huron, says: "I hope that God will bless your little Terese; your examples will serve her, for life, more than all that can be said to her. Some Hurons of the Village of Saint Joseph, who went down last year to Kebec, have returned so satisfied with some conversations that they had with her, that they did not know which they should most admire,—a little Huron girl who preached to them about God; a Paradise and a Hell; or the holy virgins who had taught her, and turned her thoughts towards Heaven. Thus they spoke to me of her, last Winter." And, in another letter, he says: "Two of our Neophytes have returned here, so edified by the virtue and holiness which they observed there, and especially in your House, that it gives us the greatest pleasure to hear them speak on the subject and, above all, on the praises of Terese. 'She is,' they say, 'so steadfast, so well taught, so beloved, so fervent in the Faith, that on seeing her, one would not take her for a Huron. She will be the greatest mind among the Hurons when she shall return. She who taught her is doubtless one of the greatest minds of France.' In a [120] word, what they have seen when among the Christians of Kebec makes them condemn the folly of the Hurons, and bless God for having enlightened

du Pere. La vertu parle ſans dire mot, elle eſt comme les Cieux, *qui enarrant gloriam Dei*, qui publient la grandeur de Dieu en toutes ſortes de langues, ſans mot dire.

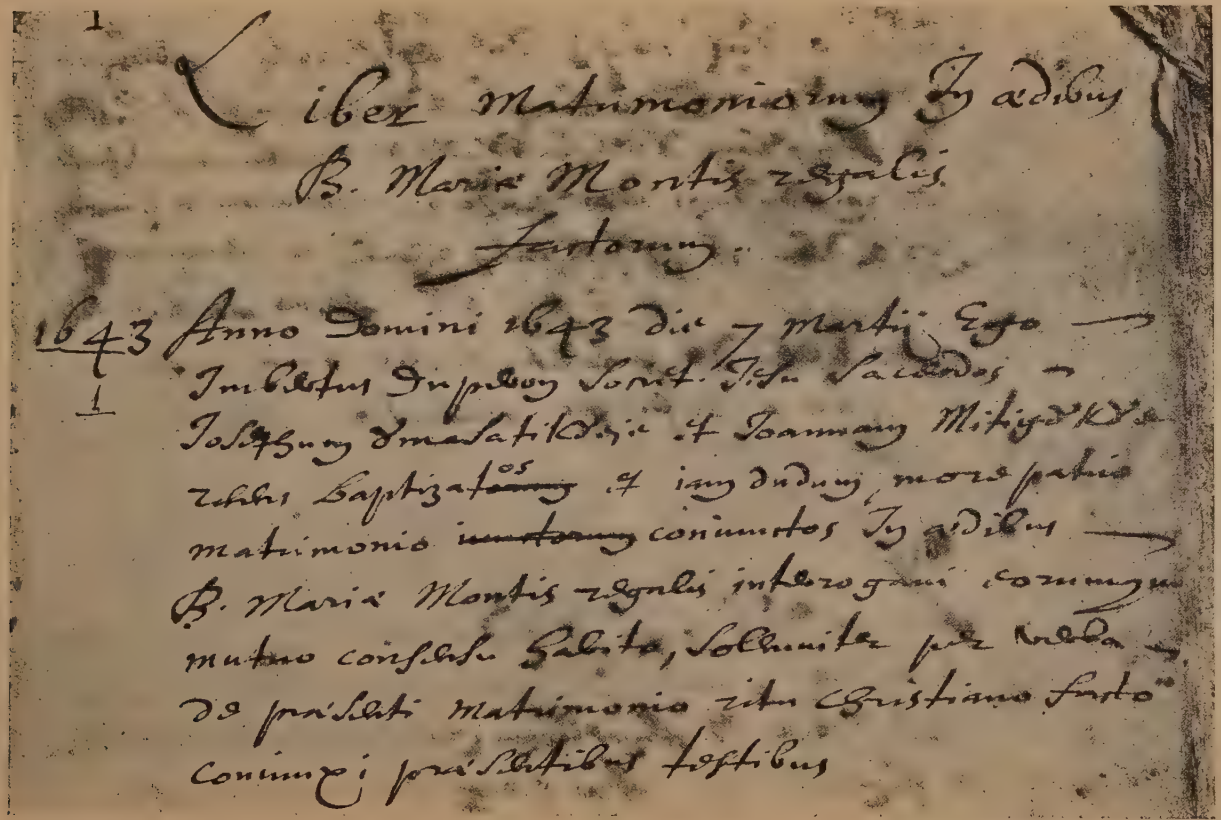
Cette bonne femme Seminariſte Huronne eſtant aux trois Riuieres, écriuit vn mot de ſa main à la Mere Superieure: le voicy rendu en François, comme elle l'a couché en Huron.

MA bonne Mere, ie ſuis ſur le poinct de partir. Ie vous remercie de ce que vous auez eu tant de ſoin de moy, & de ce que vous m'auez enſeigné à bien ſeruir Dieu. Seroit-ce pour peu de choſe que ie vous remercie? Iamais ie ne m'en oublieray.

Deux iours apres qu'elle eut mis cette lettre entre les mains du Pere Ioſeph du Peron, elle fut priſe des Hiroquois auec ſes parens, & auec le Pere Iſaac Iogues, & [121] deux de nos François.

Si ie ne reconnoiſſois vne autre conduite ſur la terre que celle des hommes, ie dirois que la premiere Seminariſte que les Meres Vrſulines ont euë du païs des Hurons, ſeroit la derniere, & qu'il n'y auroit plus rien à eſperer de ce coſté là. Ie ne ſçay pas le futur, ie ne fus iamais Prophete; mais ie ſçay bien que ſi Dieu nous gouuerne touſiours comme il a commencé, elles en doiuent attendre d'autres en ſon temps de ce meſme pays-là, pourueu qu'elles ayent dequoy les nourrir.

Ie trouue dans leur memoire, que l'vne de leurs filles Algonquines s'en eſtant enfuye chez ſes parens, ne fut pas loin que la tentation qui l'auoit fait ſortir en cachette, la quitta; elle ouure les yeux, reconnoit



1

Liber Matrimoniorum In aedibus
B. Mariae Montis regalis
factorum.

1643 Anno Domini 1643 die 7 Martii Ego
1 Imbertus Duperon Societ. Jesu Sacerdos
Josephum Smasatikdeie et Joannam Mitigdekde
rebens baptizatos et iam dudum, more patrio
matrimonio ~~iunctorum~~ coniunctos In aedibus
B. Mariae Montis regalis interrogavi eorumque
mutuo consensu habito, solenniter per verba
de praesenti matrimonio ritu Christiano facto
coniunxi praesentibus testibus

FACSIMILE OF HANDWRITING OF JOSEPH IMBERT DU PERON, S.J.

[Dated March 5, 1641, being an entry in the first register (Liber Matrimoniorum, p. 1) of Parish of Notre Dame, Montreal, 1642–1668.]

them with the torch of Faith. I hope they will continue to do well up here." Such are the Father's words. Virtue speaks without uttering a syllable. It is like the Heavens *qui enarrant gloriam Dei*, which publish God's greatness in all tongues, without saying a word.

When this good Huron Seminarist was at the three Rivers, she sent a letter in her own handwriting to the Mother Superior. Here is a translation of it in French, as it was written in Huron:

"My good Mother, I am about to leave. I thank you for having taken such care of me, and for having taught me to serve God well. Do I thank you for a trifling matter? I shall never forget it."

Two days after she had placed this letter in the hands of Father Joseph du Peron, she was taken prisoner by the Hiroquois with her parents, with Father Isaac Jogues and [121] two of our Frenchmen.

If I knew of no other guidance on earth than that of men, I would say that the first Seminarist that the Ursuline Mothers have had from the country of the Hurons would be the last, and that nothing more could be expected from that quarter. I do not know the future,—I was never a Prophet; but I do know that if God always guides us as he has from the beginning, they may expect other pupils, at such time as he judges best, from the same country, provided they have the wherewithal to feed them.

I find in their memoir that one of their Algonquin girls, who had run away to her parents, had not gone far before the temptation which had induced her to go away clandestinely, left her. Her eyes are

ſa faute, retourne au Seminaire, prie qu'on la reçoiue, mais on luy fait la ſourde oreille: elle inſiſte, on la rebutte; la pauure enfant ſe gliſſe dans la Maiſon auec les Seminariſtes paſſageres, ſe va ietter aux pieds de la Mere Superieure, la coniure à iointes mains de la tenir comme auparauant au nombre des Seminariſtes ſedentaires: On m'a ſollicitée, diſoit-elle, de vous quitter, i'ay mal fait, ie ne m'enfuiray plus, ie ſeray [122] obeïſſante: c'eſt tout de bon que ie veux eſtre inſtruite. On luy fait grace, on l'admet dans la Maiſon, on l'habille à la Françoiſe, elle garde ſa parole, donnant à connoiſtre que Dieu & ſon cœur auoient parlé auſſi bien que ſa bouche.

Nous ne parlons point, diſt la Mere qui a fourny ces memoires de nos Seminariſtes paſſageres, ny de leurs bons ſentimẽs, ny des viſites frequentes & continuelles d'vn tres-grand nombre de Sauuages, ny des petits ſecours que nous leur rendons inceſſamment; il n'eſt pas quaſi poſſible de les voir ſi riches & ſi pauures des biens de la terre, ſans ſe réjoüir de leur bon-heur, & ſans [ſoulager] leurs miſeres. Nous ne faiſons aucune mention des grands témoignages d'affection qu'ils nous rendent, nous voyãs en ces contrées pour les ſecourir. Nous ne diſons rien de ceux qui ont eſté faits Chreſtiens en noſtre petite Chapelle, des inſtructions que nous leur donnons à noſtre grille, & dans le lieu où nous enſeignons nos Seminariſtes. Il y en a qui ſe viennent conſoler auec nous ſur leurs petites affaires; d'autres nous viſitent pour s'entretenir des grandeurs & des bontez de Dieu. Nous laiſſons tous ces bons ſentimens [123] pour le gros de la Relation, nous contentant de dire deux mots des Seminariſtes, que nous auons inceſſamment

opened; she sees her error, returns to the Seminary, and begs to be admitted; but they turn a deaf ear to her. She persists, but is refused. The poor child slips into the House with the transient Seminarists, throws herself at the feet of the Mother Superior, and, with clasped hands, entreats that she will admit her, as before, to the ranks of the permanent Seminarists. "I was solicited to leave you," she said; "I did wrong. I will never run away again; I will be [122] obedient. I really wish to be taught." She was forgiven, admitted into the House, and clothed in the French fashion. She kept her word, showing that God and her heart had spoken as well as her lips.

"We say nothing," writes the Mother who has supplied these memoirs, "of our transient Seminarists, or of their good sentiments; or of the frequent and constant visits paid by a great number of Savages; or of the slight assistance that we always give them. It is hardly possible to see them so rich, and so poor in worldly goods, without rejoicing at their welfare and relieving their misfortune. We do not mention the great proofs of their affection that they give us, upon seeing that we are here in this country to succor them. We say nothing of those who have been made Christians in our little Chapel; of the instruction that we give them at the grating, and in the room where we teach our Seminarists. Some come to us to be comforted about their little personal affairs; others visit us to converse about the greatness and goodness of God. We leave all these good sentiments [123] for the bulk of the Relation, contenting ourselves with saying a few words about the Seminarists whom we have always with us in our cloister. Those nuns who will suc-

auec nous dans noſtre cloſture. Ces filles qui viendront quelque iour apres nous, & qui n'auront pas veu l'étrange incommodité que nous receuons d'vn petit coin de maiſon, où il faut faire toutes les fonctions d'vn grand Monaſtere, ignoreront peut-eſtre nos ioyes auſſi bien que nos peines.

ceed us some day, and will not have witnessed the great inconvenience that we experience in a small house, wherein all the occupations and duties of a large Monastery have to be performed, will probably be ignorant of our joys as well as of our troubles."

CHAPITRE IX.

DU DESSEIN DE MESSIEURS DE MONTREAL.

VN grand homme de bien n'ayant iamais veu la Nouuelle France que deuant Dieu, ſe ſentit fortement inſpiré d'y trauailler pour ſa gloire. Ayant fait rencontre d'vne perſonne de meſme cœur, ils enuoyerent l'an 1640. vingt tonneaux de viures, & d'autres choſes neceſſaires pour commencer en ſon temps vne nouuelle habitation en l'Iſle de Montreal. L'année derniere ils firent paſſer quarante hommes commandez par le ſieur de Maiſonneufue, [124] Gentil-homme Champenois, pour ietter les fondemens de ce genereux deſſein. Cette entrepriſe paroiſtroit autant temeraire, qu'elle eſt ſaincte & hardie, ſi elle n'auoit pour baſe la puiſſance de celuy qui ne manque iamais à ceux qui n'entreprennent rien qu'au branſle de ſes volontez; & qui ſçauroit ce qui ſe paſſe pour faire reüſſir ce grand affaire, iugeroit auſſi-toſt que Noſtre Seigneur en eſt veritablement l'autheur. Mais diſons deux mots de cette Iſle deuant que de paſſer outre.

On compte depuis l'emboucheure du Golphe de Sainct Laurens, iuſques au Forillon de Gaſpé, où le Golphe ſe reſtreſſit, & ſe fait riuiere, ſoixante lieuës. Depuis le Forillon de Gaſpé iuſques à Tadouſſac, quatre-vingts dix lieuës; depuis Tadouſſac iuſques à Kebec, quarante lieuës; depuis Kebec iuſques aux trois Riuieres, vingt-huict ou trente lieuës; depuis les trois Riuieres iuſques au Fort de Richelieu, qu'on

CHAPTER IX.

OF THE PROJECT OF THE GENTLEMEN OF MONTREAL.

A GREAT and good man, who had never seen New France except in the presence of God, felt strongly inspired to work there for his glory. Having met with a person animated by the same spirit, they shipped, in the year 1640, twenty tons of food and other necessaries for the purpose of founding, in due time, a new residence on the Island of Montreal. Last year they sent over forty men under the command of the sieur de Maisonneufve, [124] a Gentleman of Champagne, to lay the foundations of this generous undertaking. Such an enterprise would have seemed as rash as it was holy and daring, had it not been based upon the power of him who never fails those who undertake nothing except under the impulse of his will. And every one who learns what is being done to carry out this great design successfully will at once see that Our Lord is certainly the author thereof. But let us say a few words about that Island before going any further.

They count sixty leagues from the entrance of the Gulf of Saint Lawrence to the Forillon of Gaspé,[8] where the Gulf narrows and becomes a river; ninety leagues from the Forillon of Gaspé to Tadoussac; forty leagues from Tadoussac to Kebec; twenty-eight or thirty leagues from Kebec to the three Rivers; twelve leagues from the three Rivers to the Fort of Richelieu, now being built on the River of

baſtit ſur la Riuiere des Hiroquois, douze lieuës; depuis cette Riuiere iuſques à Montreal, douze autres lieuës: ſi bien que depuis l'emboucheure du grand fleuue & du Golphe Sainct Laurens, iuſques à cette Iſle, on y compte prés de deux [225 i.e., 125] cens lieuës; & toute cette grande étenduë d'eau eſt nauigable, en partie par de grands Vaiſſeaux, en partie par des Barques.

L'Iſle de Mõtreal a enuiron vingt lieuës de tour, elle eſt baignée d'vn coſté du grand fleuue Sainct Laurens, & de l'autre de la riuiere des Prairies Ces deux grands fleuues ſe ioignans enſemble font comme deux lacs ou deux grands eſtangs. Aux deux bouts de cette Iſle, il y a quantité d'autres Iſles plus petites, fort agreables: la plus belle apres l'Iſle de Montreal, c'eſt l'Iſle de IESVS. Il ſort des terres vne autre petite riuiere du coſté du Nord, nommée des François, la riuiere de l'Aſſomption, & des Sauuages ȣtaragaueſipi, laquelle ſe iette dans cette grande étenduë d'eau qui ſe rencõtre à la pointe plus baſſe de Montreal: toutes ces eaux ſe raſſemblans & marchans de compagnie, prennent le nom du grãd fleuue Sainct Laurens: Quinze lieuës plus bas, tout aupres de l'emboucheure de la riuiere des Hiroquois, qui vient du coſté du Midy, ce grand fleuue s'ouure & ſe dilate derechef, & fait le lac que nous appellons de Sainct Pierre, qui peut auoir quatre ou cinq lieuës de large, & ſept ou huict de long, eſt parſemé de quantité de [126] belles Iſles: d'vn coſté & de l'autre il ſe rétreſſit, pour reprendre vne autre fois le nom du fleuue de Sainct Laurens, à deux lieuës ou enuiron, plus haut que l'habitation, & que le fleuue des trois Riuieres.

the Hiroquois; twelve more leagues from that River to Montreal. So that, from the entrance of the great river and Gulf of Saint Lawrence to that Island, they count nearly two [225 i.e., 125] hundred leagues; and the whole of that great stretch of water is navigable,—in part by great Ships, and in part by Barks.

The Island of Montreal has a circumference of about twenty leagues.[9] It is bathed on one side by the great river Saint Lawrence, and on the other by the river des Prairies. These two great rivers unite and form, as it were, two lakes or large ponds. At each end of this Island, there are many smaller Islands that are very pleasant. The finest, after the Island of Montreal, is the Isle of JESUS. Another small river flows from inland on the North side, called by the French the river of the Assumption and by the Savages Outaragauesipi, which falls into that wide expanse of water which lies at the lower point of Montreal. The whole of these waters, uniting and flowing together, take the name of the great river Saint Lawrence. Fifteen leagues below,—quite near the mouth of the river of the Hiroquois, which comes from the South,—the great river again widens and expands, and forms the lake that we call lake Saint Pierre, which may be four or five leagues wide, and seven or eight long, and is studded with a number of [126] beautiful Islands. It then narrows on both sides, resuming once more the name of river Saint Lawrence, about two leagues above the settlement and the river of the three Rivers.

But, to return to our Island, I may say, in passing, that the aspect of a fine mountain which stands there has given it the name of Montreal or Mont-royal.

Jacques Cartier, the first of our French who dis-

Mais pour remonter à noſtre Iſle, ie diray en paſſant que l'aſpect d'vne belle montagne qui s'y rencontre, luy a fait porter le nom de Montreal, ou Mont-royal.

Iacques Cartier, qui eſt le premier de nos François qui la découuerte, écrit qu'il y rencontra vne ville nommée Ochelaga. Cela s'accorde bien à ce qu'en diſent les Sauuages, qui la nomment Minitik ȣten entagȣgiban, l'Iſle où il y auoit vne ville, ou vne bourgade, les guerres en ont banny les habitans.

Elle donne vn accés & vn abord admirable à toutes les Nations de ce grand païs, car il ſe trouue au Nord & au Midy, au Leuant & au Couchant des riuieres qui ſe iettent dans les fleuues de Sainct Laurens, & dans la riuiere des prairies qui enuironnent cette Iſle; de ſorte que ſi la paix eſtoit parmy ces peuples, ils pourroient aborder là de tous coſtez, *Omnia tempus habent*, tout ſe fera auec le temps.

Ces Meſſieurs qui entreprennent de [227 i.e., 127] faire adorer Ieſus-Chriſt dans cette Iſle, firent cét Hyuer dernier vne action vrayement Chreſtienne. Ce ſont perſonnes de vertu, de merite & de condition, gens qui font profeſſion de ſeruir Dieu publiquement; que ces termes me ſont agreables (ſeruir Dieu publiquement) ne rougir point pour les baſſeſſes de Ieſus-Chriſt, & ne ſe point enfler pour les grandeurs de la terre. Ces Ames d'élite s'eſtans raſſemblées en la grande Egliſe de Noſtre Dame de Paris, ceux qui portent le ſainct charactere, diſent la ſaincte Meſſe, & les autres ſe communierent à l'Autel de cette Princeſſe tout chargé de miracles, ayans le Sauueur du monde auec eux, ils dédierent & conſacrerent à la Saincte Famille l'Iſle de Mont-real, deſirans qu'elle ſe

covered it, writes that he found on it a village called Ochelaga. This fully agrees with the accounts of the Savages, who call it "Minitik outen entagougiban," "the Island on which stood a town or a village." The wars have banished its inhabitants.[10]

It gives access and an admirable approach to all the Nations of this vast country; for, on the North and South, on the East and West, there are rivers which fall into the river Saint Lawrence and the river des prairies that surround the Island. So that, if peace prevailed among these peoples, they could land thereon from all sides. *Omnia tempus habent;* all will be done in time.

The Gentlemen who have undertaken to [227 i.e., 127] have Jesus Christ adored on this Island, performed a truly Christian action last Winter. They are persons of virtue, of merit, and of condition, people who profess to serve God publicly,—how pleasant those words (to serve God publicly) are to me!—not to blush for the humiliations of Jesus Christ, and not to be puffed up by worldly honors. These noble Souls having assembled in the great Church of Nostre Dame, at Paris, those who had taken holy orders said holy Mass, and the others received communion at the Altar of that Princess, which is fraught with miracles. Having the Savior of the world with them, they consecrated the Island of Mont-real to the Holy Family, desiring that it should thereafter bear the name of Nostre Dame de Mont-real. But let us listen, if you please, to what a virtuous person who hides from men, but who is well known to the Angels, writes on this subject.

"As more ample information is desired regarding the particular circumstances of this Society, here is

nommaſt doreſnauant Noſtre Dame de Mont-real: Mais écoutons, s'il vous plaiſt, ce qu'vne perſonne de vertu, qui ſe cache aux hommes, & qui eſt bien connuë des Anges, eſcrit ſur ce ſujet.

Puis qu'on deſire quelque inſtruction plus ample des particularitez de cette Societé, voicy ce que i'en puis dire. Enuiron trente-cinq perſonne de condition ſe ſont vnies pour trauailler à la conuerſion [128] des pauures Sauuages de la Nouuelle France, & pour taſcher d'en aſſembler bon nombre dedans l'Iſle de Mont-real qu'ils ont choiſie, eſtimans qu'elle eſt propre pour cela, leur deſſein eſt de leur faire baſtir des maiſons pour les loger, & défricher de la terre pour les nourrir, & d'établir des Seminaires pour les inſtruire, & vn Hoſtel-Dieu pour ſecourir leurs malades. Tous ces Meſſieurs & Dames s'aſſemblerent vn Ieudy vers la fin du mois de Feurier de cette année 1642. ſur les dix heures du matin en l'Egliſe de Noſtre Dame de Paris, deuant l'Autel de la Saincte Vierge, où vn Preſtre d'entr'eux diſt la ſaincte Meſſe, & communia les aſſociez qui ne portent point le Charactere. Ceux qui le portent celebrerent aux Autels qui ſont à l'entour de celuy de la Saincte Vierge: là tous enſemble ils conſacrerent l'Iſle de Mont-real à la Saincte Famille de Noſtre Seigneur, IESVS, MARIE & IOSEPH, ſous la protection particuliere de la Saincte Vierge ils ſe conſacrerent eux-meſmes, & s'vnirent en participation de prieres & de merites, afin qu'eſtans conduits d'vn meſme eſprit, ils trauaillent plus purement pour la gloire de Dieu, & pour le [129] ſalut de ces pauures peuples, & que les prieres qu'ils feront pour leur conuerſion, & pour la ſanctification d'vn chacun deſdits Aſſociez, ſoient plus agre-

what I am able to tell you about it. About thirty-five persons of condition have joined together to labor for the conversion [128] of the poor Savages of New France, and to endeavor to gather a goodly number of them on the Island of Mont-real, which they have chosen as a suitable place for their object. Their intention is to have houses built, in which to lodge them; to till the soil, in order to feed them; to establish Seminaries for their instruction, and a Hostel-Dieu for succoring their sick. All these Gentlemen and Ladies met together one Thursday, toward the end of the month of February of this year, 1642, at ten o'clock in the morning, in the Church of Nostre Dame at Paris, before the Altar of the Blessed Virgin. There a Priest among their number said holy Mass, and gave communion to the associates who had not taken Orders; those who had, said Mass at the Altars around that of the Blessed Virgin. There, all together, they consecrated the Island of Mont-real to the Holy Family of Our Lord, JESUS, MARY, and JOSEPH, under the special protection of the Blessed Virgin. They also consecrated themselves, and joined in a participation of prayers and good works; so that, being animated by one and the same spirit, they may labor more sincerely for the glory of God and for the [129] salvation of those poor peoples, and that the prayers that they may say for their conversion, and for the sanctification of each of the said Associates, may be more agreeable to the divine Majesty. We all hope that your Reverence will take part in this work, and will go in person to help those poor Infidels and to make them know their Creator."

These Gentlemen will permit me to tell them, by

ables à ſa diuine Majeſté, nous eſperons tous que voſtre Reuerence embraſſera cét ouurage, & qu'elle ira en perſonne aider ces pauures Infidelles, pour leur faire connoiſtre leur Createur.

Ces Meſſieurs me permettront de leur dire en paſſant, qu'on ne mene perſonne à Ieſus-Chriſt que par la Croix; que les deſſeins qu'on entreprend pour ſa gloire en ce pays, ſe conçoiuent dedans les dépenſes & dedans les peines, ſe pourſuiuent dedans les contrarietez, s'acheuent dedans la patience, & ſe couronnent dedans la gloire.

La precipitation dans cét affaire ne vaut rien; le zele y eſt excellent, la bonne conduite extremement requiſe, & la patience mettra la derniere main à ce grand ouurage.

Le quinziéme d'Octobre de l'année derniere 1641. iour dédié à la memoire de Saincte Tereſe, vniquement aimée & amante de la Saincte Famille, Monſieur le Gouuerneur, le R. P. Vimont & pluſieurs [130] autres perſonnes bien verſées en la connoiſſance du pays, arriuerent au lieu qu'on a choiſi pour la premiere demeure qui ſe doit faire dedans cette belle Iſle, que i'appellerois volontiers l'Iſle-Saincte, puis que tant d'Ames d'élite l'ont ſi ſainctement conſacrée à la Saincte Famille.

Le dix-ſeptiéme de May de la preſente année 1642. Monſieur le Gouuerneur mit le ſieur de Maiſon-neufue en poſſeſſion de cette Iſle, au nom de Meſſieurs de Mont-real, pour y commencer les premiers baſtimens: le R. P. Vimont fit chanter le *Veni Creator*; diſt la ſaincte Meſſe, expoſa le Sainct Sacrement, pour impetrer du Ciel vn heureux commencement à cét ouurage: l'on met incontinent apres les hommes

the way, that no one is brought to Jesus Christ except through the Cross; that the plans that are formed for his glory in this country are conceived in expense and in trouble, are carried out amid difficulties, are completed by patience, and are crowned in glory.

Precipitation in such matters is useless, zeal is excellent, good management is greatly needed, and patience will put the finishing touch to this great work.

On the fifteenth of October of last year, 1641, the day dedicated to the memory of Saint Theresa,— greatly beloved by and a great lover of the Holy Family,— Monsieur the Governor, Reverend Father Vimont, and several [130] other persons, well versed in knowledge of the country, arrived on the spot chosen for the first dwelling to be erected on this beautiful Island, which I would readily call the Holy Isle, as so many elect Souls have so piously consecrated it to the Holy Family.

On the seventeenth of May of the present year, 1642, Monsieur the Governor placed the sieur de Maison-neufve in possession of the Island, in the name of the Gentlemen of Mont-real, in order to commence the first buildings thereon. Reverend Father Vimont had the *Veni Creator* chanted, said holy Mass, and exposed the Blessed Sacrament, to obtain from Heaven a happy beginning for the undertaking. Immediately afterwards, the men were set to work, and a redout was made of strong palisades for protection against enemies.

On the twenty-eighth of July, a small party of Algonquins, who were passing that way, stopped there for several days. The Captain brought his

en beſongne: on fait vn reduit de gros pieux, pour ſe tenir à couuert contre les ennemis.

Le vingt-huictiéme de Iuillet vne petite eſcoüade d'Algõquins paſſant en ce quartier là, s'y arreſterent quelques iours: vn Capitaine preſenta ſon fils au Bapteſme âgé d'enuiron quatre ans: le Pere Ioſeph Poncet le fit Chreſtien, & le ſieur de Maiſon-neufue & Mademoiſelle Mance le nommerent Ioſeph, au nom de Meſſieurs [131] & de Meſ-dames de Noſtre Dame de Mont-real. Voilà le premier fruit que cette Iſle a porté pour le Paradis, ce ne ſera pas le dernier, *Creſcat in mille millia.*

Le quinziéme d'Aouſt on ſolemniſa la premiere Feſte de cette Iſle-Saincte, le iour de la glorieuſe & triomphante Aſſomption de la Saincte Vierge. Le beau tabernacle que ces Meſſieurs ont enuoyé, fut mis ſur l'Autel d'vne Chapelle, qui pour n'eſtre encor baſtie que d'écorce, n'en eſt pas moins riche. Les bonnes Ames qui s'y rencontrerent, ſe communierent. On mit ſur l'Autel les noms de ceux qui ſouſtiennent les deſſeins de Dieu en la Nouuelle France, & chacun s'efforça de bannir l'ingratitude de ſon cœur, & de ſe ioindre auec les Ames ſainctes, qui nous ſont vnies par des chaiſnes plus pretieuſes que l'or & que les diamans, chanta le *Te Deum* en action de graces, de ce que Dieu nous faiſoit la grace de voir le premier iour d'honneur & de gloire; en vn mot, la premiere grande Feſte de Noſtre Dame de Mont-real, le tonnerre des canons fit retentir toute l'Iſle, & les Demons, quoy qu'accouſtumez aux foudres, furent épouuantez d'vn bruit qui parloit de l'amour que nous [132] portons à la grande Maiſtreſſe, ie ne doute quaſi pas que les Anges tutelaires des

son, aged about four years, to be Baptized. Father Joseph Poncet made him a Christian, and the sieur de Maison-neufve and Mademoiselle Mance named him Joseph on behalf of the Gentlemen [131] and Ladies of Nostre Dame de Mont-real. This is the first fruit that this Island has borne for Paradise; it will not be the last. *Crescat in mille millia.*

On the fifteenth of August was celebrated the first Festival of this Holy Isle, the day of the glorious and triumphant Assumption of the Blessed Virgin. The fine tabernacle sent out by the Gentlemen was placed upon the Altar of a Chapel which, as yet, is built only of bark, but which is none the less valuable. The good Souls who were there received communion. The names of those who are carrying out God's designs in New France, were laid upon the Altar. All endeavored to banish ingratitude from their hearts, and to unite with those pious Souls who are joined to us by chains more precious than gold and diamonds. The *Te Deum* was sung in thanksgiving to God for granting us the grace of seeing the first day of honor and of glory,—in a word, the first great Festival of Our Lady of Mont-real. The thunder of the cannons caused the whole Island to reëcho, and the Demons, although accustomed to thunderbolts, were frightened by a voice which spoke of the love that we [132] bear to the great Mistress. I have no doubt that the tutelary Angels of the Savages and of these countries must have marked down that day in the annals of Paradise. After the instruction given to the Savages, there was a fine Procession after Vespers, in which those good people took part,—quite astonished at seeing so pious a ceremony, at which we did not omit to pray to God for the King,

Sauuages & de ces contrées, n'ayent marqué ce iour dans les faſtes du Paradis. Apres l'inſtruction faite aux Sauuages, ſe fit vne belle Proceſſion apres les Veſpres, en laquelle ces bonnes gens aſſiſterẽt, bien étonnez de voir vne ſi ſaincte ceremonie, où on n'oublia pas à prier Dieu pour la perſonne du Roy, de la Reyne, de leurs petits Princes, & de tout leur Empire; ce que les Sauuages firent auec beaucoup d'affection. Et ainſi nous vniſmes nos vœux auec tous ceux de la France.

Apres la Feſte on fut viſiter les grands bois qui couurent cette Iſle; & eſtans amenez à la montagne dont elle tire ſon nom, deux des principaux Sauuages de la troupe, s'arreſtans ſur le ſommet, nous dirent qu'ils eſtoient de la nation de ceux qui auoient autrefois habité cette Iſle: puis en étendant leurs mains vers les collines qui ſont à l'Orient & au Sud de la montagne; Voilà, faiſoient-ils, les endroits où il y auoit des Bourgades remplies de tres-grande quantité de Sauuages; les Hurons, qui pour lors nous eſtoient ennemis, ont chaſſé nos Anceſtres de cette contrée, les vns [133] ſe retirerent vers le pays des Abnaquiois, les autres au pays des Hiroquois, & vne partie vers les Hurons meſmes, & s'vniſſans auec eux; & voilà comme cette Iſle s'eſt renduë deſerte. Mon grand-pere, diſoit vn vieillard, a cultiué la terre en ce lieu-cy: les bleds d'Inde y venoient tres-bien, le Soleil y eſt tres-bon: & prenant de la terre auec ſes mains; Regardez, diſoit il, la bonté de la terre, elle eſt tres-excellente. On ne s'oublia pas là deſſus de les inuiter, & de les preſſer de retourner en leur pays, & de leur declarer le deſſein des Capitaines, qui enuoyent icy du monde pour les ſecourir, leur

for the Queen, for their little Princes, and for the whole of their Empire. This the Savages did with much affection. And thus did we unite our desires with all those of France.

After the Festival, we visited the great forest which covers this Island; and when we had been led to the mountain from which it takes its name, two of the chief Savages of the band stopped on its summit, and told us that they belonged to the nation of those who had formerly dwelt on this Island. Then, stretching out their hands towards the hills that lie to the East and South of the mountain, "There," said they, "are the places where stood Villages filled with great numbers of Savages. The Hurons, who then were our enemies, drove our Forefathers from this country. Some [133] went towards the country of the Abnaquiois, others towards the country of the Hiroquois, some to the Hurons themselves, and joined them. And that is how this Island became deserted." "My grandfather," said an aged man, "tilled the soil on this spot. Maize grew very well on it, for the Sun is very strong there." And, taking in his hands some earth, he said: "See the richness of the soil; it is excellent." Thereupon we did not fail to invite and urge them to return to their country, and to inform them of the plans of the Captains who send people here to succor them, promising that assistance would be given them to build their little houses, and to till the soil, of which work they have lost the habit. One of them, named Atcheast, the father of little Joseph,—who seems a peaceable man, and who has a wife as staid as himself,—assured us that he would return in the Spring with all his family. The others were equally willing, but were afraid to

promettant qu'on les aideroit à baſtir de petites demeures, & à défricher la terre dont ils ont perdu l'habitude. S'eſtans quaſi rendus errans de ſedentaires qu'ils eſtoient, ils promirent qu'ils traitteroient de cét affaire en leur pays. L'vn d'eux nommé Atcheaſt, pere du petit Ioſeph, homme qui paroiſt paiſible, & qui a fait rencontre d'vne femme auſſi poſée que luy, aſſeura qu'il retourneroit au Printemps auec toute ſa famille. Les autres eſtoient dans la meſme volonté, mais ils n'oſerent iamais donner parole de s'arreſter icy pour défricher la terre, la [334 i.e., 134] crainte des Hiroquois leurs ennemis, leur donne trop de terreur; non pas qu'ils ne ſoient aſſeurez aupres de nos habitations, mais ils n'oſeroient s'écarter pour leur chaſſe ou pour leur peſche. Les ennemis peuuẽt aiſément venir aux aguets, & dreſſer des embuſches à ceux qui s'écartent tant ſoit peu des lieux de defenſe: ſi bien que i'ay de la peine à croire qu'il y ait iamais grand nombre de Sauuages à Noſtre Dame de Mont-real, que les Hiroquois ne ſoient domtez, ou que nous n'ayons la paix auec eux. Il faut eſperer que cela ſe pourra faire, nonobſtant les difficultez preſentes. On ſollicitera tant le Ciel en l'vne & l'autre France, qu'en fin le Dieu du Ciel & de la terre, donnera ſa benediction à cette pauure terre, *Et videbit omnis caro ſalutare ſuum. Amen, Amen.*

give their word that they would settle here to till the soil, as the [334 i.e., 134] dread of their enemies, the Hiroquois, caused them too much terror. Not that they do not feel secure near our houses, but they would be afraid to leave them for the purpose of fishing or hunting. Their enemies can easily lie in wait for them and prepare ambushes for those who wander any distance from the defended places. So that I have some difficulty in believing that there will ever be a very large number of Savages at Nostre Dame de Mont-real, until either the Hiroquois are subjugated, or we make peace with them. Let us hope that this may come to pass, in spite of present difficulties. So many prayers will be addressed to Heaven in either France, that at length the God of Heaven and earth will grant his blessing to this poor country. *Et videbit omnis caro salutare suum. Amen, Amen.*

[135] CHAPITRE X.

DE LA MISSION DE SAINCTE-CROIX À TADOUSSAC.

POVR faire porter de bons fruits à cette nouuelle vigne, il faudroit dreſſer vne Maiſon à Tadouſſac, où deux Peres de noſtre Compagnie deſcendroient au Printemps, & n'en ſortiroient qu'à l'Automne, ils feroient autant de bien aux François qui ſont là tout l'Eſté, qu'aux Sauuages; ils rallieroient quelques petites Nations qui ſont éparſes çà & là dans les terres qui ne demandent pas mieux que d'eſtre inſtruites. Cette Maiſon ne nuiroit pas au deſſein de Meſſieurs de la Nouuelle France, pour pluſieurs raiſons; joint que les Sauuages de Tadouſſac, ceux du Sagne, les Berſiamites, les Papinachiɣekhi prient auec inſtance qu'on la faſſe baſtir; aſſeurans que les peuples plus éloignez y aborderoient de tous coſtez pour y eſtre inſtruits; & par meſme moyen, pour iouyr du commerce des François. Mais venons [136] au ſujet de ce Diſcours.

On a desja remarqué, que les nouueaux Chreſtiens de Sainct Ioſeph ont donné les premieres atteintes aux Sauuages de Tadouſac. Au commencement qu'ils leur parlerent de Dieu, ils furent mocquez & baffoüez comme des gens qui n'auoient point d'eſprit d'auoir quitté leurs anciennes façons de faire; ces bons Neophytes ſouffrans auec patience, & auec vne douce humilité.

Les iniures & les affronts qu'on leur faiſoit, tou-

[135] CHAPTER X.

OF THE MISSION OF THE HOLY CROSS AT TADOUSSAC.

IN order that this new vine may bear good fruit, a House should be erected at Tadoussac, to which two Fathers of our Society would go down in the Spring, and return only in the Autumn. They would do as much good to the French, who are there all Summer, as to the Savages. They would collect together some small Nations that are scattered here and there throughout the country, and who ask nothing better than to receive instruction. Such a House would not interfere with the plans of the Gentlemen of New France, for many reasons. Moreover, the Savages of Tadousac, those of the Sagne, the Bersiamites, and the Papinachiwekhi, earnestly beg that it be built,—asserting that the more distant tribes will come in from all sides to receive instruction, and, by the same means, to trade with the French. But let us come [136] to the subject of this Relation.

It has already been mentioned that the new Christians of Saint Joseph made the first attempts at converting the Savages of Tadousac. At first, when they spoke of God, they were jeered and scoffed at, as people who had no sense, for having given up their old customs,—these good Neophytes enduring patiently, and with sweet humility, the insults and affronts offered to them.

cherent le cœur des Infideles d'autant plus fortement, qu'ils ne deſiſterent point de leurs exercices, nonobſtant tous les rebuts qu'ils ſouffroient de leurs Compatriotes. La Foy a du pouuoir, quand elle fait rencontre d'vn bon cœur. Ces Barbares admirans petit à petit la beauté de noſtre creance, vindrent prier à Kebec qu'on leur enuoyaſt quelqu'vn pour les inſtruire: on leur accorda vn Pere l'année paſſée; ils ont rechargé au Printemps, & le Pere Iean de Quen, qui a connoiſſance de la langue Montagneſe, leur a eſté donné: eſcoutons ce qu'il nous dira de ſon voyage. Les Sauuages, dit-il, témoignerent vne ioye vniuerſelle à mon arriuée, [137] ils me dreſſerent vne cabane à part, qui ſeruit de Chapelle & de maiſon tout enſemble. I'y celebrois tous les iours la ſaincte Meſſe, où tous les Chreſtiens aſſiſtoient. I'y faiſois l'eau beniſte; tous les Dimanches i'y ay baptiſé quelques Catechumenes auec les ceremonies de l'Egliſe. I'y aſſemblois les hommes & les femmes, & les enfans par diuerſes bandes à part, pour les inſtruire. Il s'y trouua cinquante Chreſtiens, qui ſe confeſſerent à la Pentecoſte. Les fatigues qu'on ſouffre parmy ces peuples, ſont adoucies par les doux fruits qu'on recueille de la ſemence qu'on iette dans leur cœur.

Ces bõnes gens voulãs faire quelque diſtinctiõ entre les iours cõmuns, & les iours qu'on reſpecte, comme ils parlent, s'aſſembloient les Feſtes & les Dimanches apres le diſner dans leur Chapelle d'écorces, pour reciter tout haut leur Chapelet auec le Pere; & apres auoir rendu ce petit tribut à Noſtre Dame, ils chantoient vn Hymne en ſon honneur, compoſé en leur langue. Si quelqu'vn, pour quelque empeſchement,

This conduct touched the hearts of the Infidels, all the more because the Christians did not desist from their exercises, in spite of all the rebuffs that they experienced from their Countrymen. Faith is powerful, when it encounters a good heart. These Barbarians began little by little to admire the beauty of our creed, and came to Kebec to ask that some one be sent to instruct them; a Father was given to them last year. They returned to the charge in the Spring, and Father Jean de Quen, who understands the Montagnais language, was sent to them. Let us hear what he tells us of his journey. "The Savages," he says, "manifested universal joy at my arrival. [137] They put up a cabin for me, apart from the others, which served at once as a Chapel and as a house. Every day I said therein holy Mass, which was attended by all the Christians, and sprinkled the holy water; and every Sunday I baptized in it some Catechumens, with the rites of the Church. I assembled the men, women, and children therein in separate groups, for instruction. There were fifty Christians there, who confessed their sins at Pentecost. The hardships that one has to undergo among these peoples are mitigated by the sweet fruit obtained from the seed sown in their hearts."

These good people — who desired to establish a distinction between the ordinary days and the days to be respected, as they say — used to meet after dinner on Festivals and on Sundays, in their bark Chapel, to recite aloud the Rosary with the Father. After rendering this slight tribute to Our Lady, they would sing a Hymn in her honor, composed in their own language. If any one were prevented, for any

ne pouuoit aſſiſter au diuin Sacrifice, il reparoit cette perte ſi toſt qu'il eſtoit libre, par vne priere qu'il venoit faire [138] en cette petite Egliſe, où il recitoit ſon Chapelet à deux genoux deuant que d'en ſortir.

Le Pere leur diſant qu'à la verité c'eſtoit choſe bien agreable à Dieu d'entendre tous les iours la ſaincte Meſſe; neantmoins qu'il ne ſe faſchoit pas quand on s'en abſentoit les iours de trauail: l'vn d'entr'eux prenant la parole, luy diſt; Mon Pere, ne nous dy point que Dieu n'eſt pas faſché ſi nous n'aſſiſtons point à la ſaincte Meſſe; dy-nous ſeulement qu'il agrée que nous nous y trouuions; cela ſuffit pour nous y faire venir; les pareſſeux ſe pourroient preualoir de la moitié de ton diſcours.

Les prieres ſe font le ſoir & le matin dans les cabanes, auec vne telle conſolation de ces bonnes gens, que quelques Sauuages du Saguene ſe voulans embarquer pour retourner en leur pays, vinrent querir le Pere dés le poinct du iour, pour les faire prier Dieu deuant leur depart. Il n'y a pas long-temps que les Sauuages auoient encor de la honte de prier Dieu publiquement, maintenant on ne rougit plus pour ſe mettre à genoux, pour ioindre les mains, pour prier hautement; c'eſt vn blaſme de n'aimer point la priere. Ce changement [139] donne bien de la conſolation à ceux qui ont veu l'horreur qu'auoient ces Barbares de noſtre ſaincte Foy, & les riſées qu'ils fa[i]ſoient de ceux qui la preſchent. Le Diable ne laiſſe pas encor de donner des terreurs à quelques-vns. Ce mal-heureux eſprit leur auoit perſuadé que le Bapteſme leur eſtoit fatal; qu'ils ne pouuoient quitter les couſtumes de leurs Anceſtres, ſans quitter la vie. Cette tromperie regne encor dans les cœurs

reason, from being present at the divine Sacrifice, he made up for the omission as soon as he was free to do so, by a prayer said [138] in this little Church, where he recited the Rosary on his knees before going out.

When the Father told them that, in truth, it was very pleasing to God to hear holy Mass every day, but that, nevertheless, he was not angry when any one absented himself from it on working days, one of them addressed him and said: "My Father, do not tell us that God is not angry if we are not present at holy Mass; tell us only that he is pleased when we are there. That is enough to make us come. The sluggards may take advantage of the half of thy discourse."

Prayers are said night and morning in the cabins, with such consolation to these good people that when some Savages of the Saguene were about to embark to return to their own country, they came to find the Father at break of day, to pray to God with them previous to their departure. Not long ago the Savages were still ashamed to pray to God in public; now they are not ashamed to kneel down, to clasp their hands, and to pray aloud. Not to love prayer is considered blameworthy. Such a change [139] gives great consolation to those who have seen the abhorrence that these Barbarians had for our holy Faith, and the jests that they directed at those who preach it. The Devil still causes terror to some. That evil spirit had persuaded them that Baptism was fatal to them, and that they could not forsake the customs of their Ancestors without giving up their lives. This erroneous idea still prevails in the

de quelques-vns. Le Pere voulant baptiſer quelques ieunes garçons de la trouppe qui eſtoient bien inſtruits, & qui auoient deſiré ce Sacrement, [ils] ſe retirerent au poinct qu'on les vouloit faire Enfans de Dieu. L'vn deux retourna bien toſt apres incité par ſes camarades, qui le menaçoient de l'Enfer. L'autre fut plus endurcy. Ie ſuis-mort, fait-il, ſi ie me fais baptiſer; depuis que i'en ay eu la volonté, mon œil a commencé à me faire mal (vne fluxion luy eſtoit tombée ſur l'vn de ſes yeux.) Si ie ne ſuis [*sc.* me fais] Chreſtien, c'eſt fait de moy, ie ne verray pas le Printemps prochain, ie mourray cét Hyuer dedans les bois, *Vnus aſſumetur, alter relinquetur*: le choix & le rebut que Dieu fait des hommes eſt dans les tenebres, auſſi bien que dans l'equité.

[140] I'ay parlé cy-deſſus du Bapteſme d'vn nommé Emery Tchames. Ce bon Neophyte ſe retire ordinairement à Tadouſſac; s'il continuë comme il a commencé, il aidera puiſſamment ſes Compatriotes à ſe ranger ſous les drappeaux de la verité. Ie l'ay veu ſouuent, dit le Pere, vne demie heure entiere apres les prieres communes, priant Dieu les mains jointes, & les genoux en terre, poſture tres-penible aux Sauuages; auec vne telle ferueur, qu'on voyoit bien que ſon cœur alloit plus viſte que ſes levres. La nuict me promenant à l'entour des cabanes, ie l'ay par fois apperceu dans cette poſture, ſans qu'il euſt cõnoiſſance que ie le regardaſſe. Son oraiſon faite en ſecret, eſtoit bien connuë de celuy qui change des pierres en des enfans d'Abraham quand il luy plaiſt, Dieu l'éprouua par vne maladie, qui luy donna ſujet de ſe fortifier en la Foy. Le Diable prit ſon temps, il le voulut troubler dans ſon ſommeil. Il

minds of some of them. The Father wished to baptize some young boys of the band, who were well instructed and who had desired that Sacrament; but they drew back just as they were about to be made Children of God. One of them returned soon after, incited thereto by his companions, who threatened him with Hell. The other was more hardened. "I shall die," he said, "if I get baptized. Since I have been wishing for it, my eye has commenced to pain me" (one of his eyes had become inflamed). If I become a Christian, it is all over with me. I shall not see next Spring. I shall die next Winter in the woods." *Unus assumetur, alter relinquetur.* God's selection and rejection of men are accomplished in secret, as well as in equity.

[140] I have already spoken of the Baptism of one Emery Tchames. That good Neophyte usually lives at Tadoussac. If he continue as he has begun, he will greatly assist his Countrymen to range themselves under the banners of truth. "I have often seen him," says the Father, "spend a full half-hour after the prayers in common, praying to God with clasped hands and on his knees,—a position that is very painful for Savages,—with such fervor that it was easy to see that his heart went faster than his lips. While walking around the cabins at night, I have sometimes found him in that position, without his being aware that I was observing him." His prayer, said in secret, was well known to him who changes stones into children of Abraham when it pleases him. God tried him by means of an illness, that gave him occasion to fortify himself in the Faith. The Devil chose his own time; he wished

vid en ſonge vne perſonne qui luy diſoit; Fais vn feſtin à tout manger: ſi tu veux guerir, mets des plumes d'Aigles ſur ton corps en la façon que ie te diray: tu es mort ſi tu n'obeïs; ſur tout ne prie plus, c'eſt la priere qui te fait malade. [141] Ce bon homme fut bien étonné à ſon réueil. Les Sauuages n'ont point de plus forte creance que les ſonges, ce ſont leurs Oracles, auſquels ils obeiſſent comme à vne ſouueraine Diuinité. Il raconte à ſa femme ce qu'il a veu; Il n'importe, fait-il, que ie meure, iamais ie ne reprendray ce que i'ay quitté; c'eſt le Diable qui me veut tromper, i'éprouueray s'il a du pouuoir ſur moy. Quand ie verrois la mort deuant mes yeux, ie n'obeiray iamais à ce qu'il m'a commandé, ie veux eſtre fidelle à Dieu, à la vie, & à la mort. Vn ſonge en France n'eſt qu'vn ſonge, mais c'eſt icy vn poinct de Theologie, ou vn article de Foy: il faut vne grace bien forte pour le faire mépriſer. Enfin ce bon Neophyte guerit: N. Seigneur luy ayãt rendu la ſanté, il mena ſes deux enfans en la cabane du Pere, les exhorta fortement à bien viure, à ſe rendre obeiſſans, & à ſe faire inſtruire pour le Bapteſme. Ie ne vous contrains point, diſoit-il, d'embraſſer la Foy, cela ſe doit faire auec vne frãche volõté; mais ſi vous voulez cõſoler voſtre pere, entrez dans le chemin du Ciel où ie ſuis à preſent: i'ay de la peine à vous voir dans les tromperies du Diable, dépeſchez vous d'eſtre enfãs de Dieu; [142] ie ſçay bien qu'on vous fera longtemps demander le Bapteſme, pour la crainte qu'on a que vous ne vous mariez à quelque Infidele, mais ie penſe auoir aſſez d'authorité ſur vous pour empeſcher ce coup.

L'inconſtance des mariages, & la facilité de ſe

to attack him in his sleep. He saw, in a dream, a person who said to him. "Prepare an eat-all feast; if thou wilt be cured, put Eagles' feathers on thy body, in the manner that I shall tell thee; thou art a dead man if thou dost not obey. Above all, pray no more; it is prayer that has made thee ill." [141] The good man was greatly astonished when he awoke. The Savages have no stronger belief than dreams; they are their Oracles, which they obey as a sovereign Divinity. He related to his wife what he had seen. "No matter if I have to die," he said; "I will never return to what I have abandoned. It is the Devil who seeks to deceive me. I will find out whether he has any power over me. Even if I saw death before my eyes, I would never do what he has commanded me; I will be faithful to God, in life and unto death." In France, a dream is only a dream; but here it is a point of Theology, or an article of Faith,—it requires great grace to set it at naught. Finally, this good Neophyte was cured. When Our Lord had restored him to health, he brought his two children into the Father's cabin, and urgently exhorted them to lead a good life, to be obedient, and to be instructed for Baptism. "I do not compel you," he said, "to embrace the Faith, for that must be done of your own free will. But, if you wish to please your father, enter into the road to Heaven, in which I now am. I am sorry to see you under the spells of the Devil; hasten to become children of God. [142] I know well that you will be kept for a long time asking for Baptism, owing to the fear of your marrying Infidels; but I think that I have sufficient authority over you to prevent such an act."

repudier les vns les autres, font vn grand obſtacle à la Foy de Ieſus-Chriſt; on n'oſe baptiſer les ieunes gens, quoy qu'ils ſoient tres-bien diſpoſez, pource que l'experience nous apprend que la couſtume de quitter vne femme ou vn mary faſcheux, eſt puiſſante. Vne bonne femme auoit vne fille âgée d'enuiron quinze ans; la fille eſtoit mieux inſtruite que la mere, pource qu'elle auoit plus de memoire. Le Pere donna le Bapteſme à la mere, & le refuſa à la fille; mais c'eſtoit choſe agreable de voir la fille ſeruir quaſi de Maraine à ſa mere; car cette bonne vieille ne ſe ſouuenoit quaſi plus des réponſes qu'elle deuoit faire. Sa fille luy ſuggeroit auec vne grande ioye de voir ſa mere Chreſtienne, & vne triſteſſe d'eſtre priuée du meſme bon-heur. Cette bonne femme eſtant baptiſée diſoit à ſa fille, quand elle ne pouuoit aſſiſter à la Meſſe pour ſes infirmitez; [143] Mon enfant, va-t'en dire au Pere qu'il prie pour moy en la Chapelle; & que ſi i'y pouuois aller, que ce ſeroit toute ma conſolation. Les feſtins à tout manger, les Sorciers, les tambours, les chanſons & les dances ſuperſtitieuſes ne paroiſſent quaſi plus. Les pierres ſortileges qui rendent les hommes heureux au jeu, ou à la chaſſe, n'ont plus de credit que parmy quelques opiniaſtres, qui ne les produiſent qu'en cachette, craignans d'eſtre mocquez des fideles. Ils apprehendent meſme de chanter & de danſer en leurs feſtins, de peur d'approcher de leurs anciennes ſuperſtitions. Vn Neophyte eſtant prié de chanter & de dancer en vn banquet où il y auoit des Sauuages de quelques autres Nations, ſe leua debout, & diſt ces paroles deuant que de commencer; Vous ſçauez tous que i'ay receu la Foy; c'eſt vn preſent de celuy qui a tout fait, que i'eſpere de

The inconstancy of marriages and the facility with which they divorce each other, are a great obstacle to the Faith of Jesus Christ. We do not dare to baptize the young people, though they may be very well disposed, because experience teaches us that the custom of abandoning a disagreeable wife or husband has a strong hold on them. A good woman had a daughter about fifteen years of age, who was better instructed than her mother, because her memory was better. The Father administered Baptism to the mother, and refused it to the daughter. But it was pleasant to see the latter acting as a sort of Godmother to her parent; for the good old woman could hardly remember the answers that she had to give. Her daughter prompted her,—very joyfully, because she saw her mother a Christian; and sorrowfully, because she was deprived of the same happiness. When this good woman was baptized, she would say to her daughter, whenever her infirmities prevented her from attending Mass: [143] "My child, go and tell the Father to pray for me in the Chapel; and that, if I could go there, it would be all my consolation." Feasts at which all gorge themselves, Sorcerers, drums, superstitious songs and dances, are almost no longer seen. The charmed stones that make men lucky at play, or in the chase, are held in esteem only by some stubborn persons, who produce them in secret only, for fear of being jeered at by the faithful. They are even afraid to sing and dance at their feasts, lest they might be drawn towards their former superstitions. A Neophyte who was urged to sing and dance at a feast, at which Savages of other Nations were present,

conſeruer iuſques au dernier ſoûpir de ma vie: I'ay mis bas toutes nos anciennes ſuperſtitions pour en iouyr: ie les ay renuerſées, pour iamais plus ne les redreſſer: que ſi vous me voyez maintenant chanter par vne pure recreation, & pour bienueigner les noueaux hoſtes qui nous ſont [144] venus voir; là deſſus il entonne ſa chanſon.

Les Sauuages chantent pour l'ordinaire les vns apres les autres en leurs feſtins; & pendant que l'vn d'eux crie ou chante tant qu'il peut, les autres répondent par vne forte reſpiration, ne pouſſans que cette voix au fond de l'eſtomach, Hó, hó, hó; frappans auec leurs cueilliers ou auec des baſtons ſur leurs plats d'écorces, ou ſur quelque autre choſe. Ils gardent vne aſſez bonne cadence, s'accordans bien dans leurs chants & dans leurs dances. Apres que le Neophyte dont ie viens de parler, eut acheué ſa chanſon, vn autre Chreſtien entonna la ſienne; mais ayant apperceu le Pere dans la cabane, il s'écrie au milieu de ſon chant; Mon Pere, ſi ce que ie fais eſt mauuais, dites-le moy, ie le quitteray preſentement ſans paſſer plus auant. Le Pere voyant bien qu'il n'y auoit aucune ſuperſtition en ce banquet, luy permit d'acheuer ſa chanſon.

Pendant le ſejour que fit le Pere à Tadouſſac, quelques canots de diuerſes Nations y aborderent bien diuerſement diſpoſez pour la Foy. Quelques Algonquins de l'Iſle extremement ſuperbes, & par conſequent [145] fort éloignez de Dieu, apporterent du détourbier à la publication de l'Euangile, les feſtins à tout manger, les tambours, les dances, les jeux recommencerent à leur arriuée. Le Pere attaqua le Capitaine qui toleroit ces deſordres, iuſques à ſe bander

stood up and, before commencing, said: "You all know that I have received the Faith. It is a gift from him who has made all things, and I hope to retain it until I draw my last breath. I have abandoned all our old superstitions, in order to enjoy it; I have cast them away, never to take them up again. You now hear me sing merely for amusement, and to welcome the new guests who have [144] come to see us." Then he began his song.

The Savages generally sing one after the other, at their feasts. While one is yelling or singing as loud as he can, the others reply by a deep respiration, uttering this sound only from the depths of their chests, "Hó, hó, hó,"—striking with their spoons or with sticks on their bark plates, or on some other object. They observe the cadence fairly well, keeping good time in their songs and dances. After the Neophyte of whom I have just spoken had finished his song, another Christian began to sing. But, observing the Father in the cabin, he called out in the middle of his chant: "My Father, if what I am doing is wrong, tell me, and I will stop at once without going any further." As the Father saw very well that there was no superstition in this feast, he allowed him to finish his song.

During the Father's stay at Tadoussac, some canoes put in there containing men of various Nations, who are differently disposed towards the Faith. Some Algonquins of the Island, who are very arrogant and consequently [145] very averse to God, disturbed the preaching of the Gospel. Feasts at which all gorge themselves, drums, dances, and games began again on their arrival. The Father upbraided

publiquement contre luy, les Sauuages de Tadouſſac ſe ſentans appuyez de l'authorité & du zele du Pere, barricaderent les portes de leurs cabanes, pour empeſcher la ieuneſſe de commettre aucune inſolence. Ces Barbares ont vne couſtume tres-abominable, ſi quelques guerriers, ou quelques ieunes gens paſſent en quelque quartier où il y ait des Sauuages, il leur eſt permis d'aller viſiter la nuict les cabanes, & d'aborder les filles. Or iaçoit que le plus ſouuent tout ſe paſſe en ſimples diſcours; comme il s'y commet auſſi des deſordres, nous crions puiſſamment contre ces façons de faire: ſi bien que les Chreſtiens & les Catechumenes, & meſme encor ceux qui ont quelque bõne inclination pour la Foy, reſiſtent à cette impudence. Or les Sauuages de Tadouſſac n'oſans pas defendre publiquement l'entrée de leurs cabanes à la ieuneſſe Algonquine, faiſoient ranger toutes les filles [146] en vn quartier à part, commandans aux ieunes Montagnais de coucher à l'entrée des cabanes, qu'ils fermoient contre leurs couſtumes; car iour & nuict les cabanes ſont ouuertes, n'ayans le plus ſouuent qu'vne peau volante pour toute porte. Ils attachoient auſſi des ſonnettes aux autres endroits par où on pouuoit entrer, afin que ce bruit réueillaſt ceux qui ſeroient dans la cabane, & que ces impudens ſe voyans découuerts, s'en retournaſſent ſans paſſer plus auant: les autres canots qui vinrent du Sagne & d'autres quartiers, apporterent des hommes bien plus modeſtes, des eſprits plus poſez; en vn mot des ames auſquelles il ſemble qu'il ne manque qu'vn peu de ſecours temporel, pour eſtre predeſtinées. Quelques-vns d'eux ayans ouy parler des grands biens de l'autre vie, & des horribles tourmens qui ſont preparez

the Captain who tolerated this disorderly conduct, even going so far as publicly to side against him. The Savages of Tadoussac, feeling that they were supported by the Father's authority and zeal, barred the doors of their cabins to prevent the young men from being guilty of any insolence. These Barbarians have a most abominable custom. Whenever any warriors or any young men go into any place where there are Savages, they are allowed to visit the cabins at night, and to accost the girls. Now, although in most instances they merely indulge in conversation, still, as unseemly actions are also committed, we strongly inveigh against this custom; so that the Christians and Catechumens, and also those who have a leaning towards the Faith, oppose such immodest conduct. Now, as the Savages of Tadoussac did not dare publicly to forbid entrance to their cabins to the young Algonquin men, they made all the girls retire [146] to a separate place, ordering the young Montagnais men to sleep at the entrances of their cabins, which they closed, contrary to their custom,—for their cabins are open day and night, having only a loosely hanging skin for a door. They also fastened bells at other places by which an entrance might be effected, so that those who were in the huts would be awakened by the noise; and the profligate fellows, finding themselves discovered, would retire without going any further. The other canoes, which came from the Sagne and other places, brought men much more modest, and with better regulated minds,—in a word, with souls, which seem to need only a little temporal aid in order to be saved. Some of them who had heard of the great

aux Infideles, diſoient au Pere; Que ne venez-vous nous inſtruire en noſtre pays? Vous faites pluſieurs iournées de chemin, pour courir apres des peuples qui vous fuyent, qui ſont remplis de ſuperſtitions; en vn mot qui vous mépriſent, & qui vous haïſſent; & vous nous abandonnez, nous autres qui ſommes quaſi à voſtre porte, [147] qui vous honorons, & qui ſouhaittons embraſſer ce que vous enſeignez. I'ay desja entendu quelque choſe de voſtre creance, diſt leur Capitaine, Ieſus m'a guery d'vne maladie qui m'alloit porter au tombeau. Vn Sauuage de Sainct Ioſeph proche de Kebec, s'eſtant trouué auec moy il y a deux ans, m'enſeigna qu'il falloit auoir recours à luy dans nos beſoins; qu'il eſtoit bon, & qu'il eſtoit tout-puiſſant. Me voyãt donc à deux doigts de la mort, ie le priay de m'aſſiſter, il me guerit; & ceux qui eſtoient frappez du meſme mal que moy, & qui ne l'inuoquerent pas, en moururent. Si on pouuoit dreſſer vne petite maiſon à Tadouſſac, comme i'ay dit, tous les reliquats de ces petites Nations qui ſont dans les terres, ſe viendroient là faire inſtruire, & le commerce des François n'en ſeroit que meilleur.

Or iaçoit qu'on ne puiſſe pas bien aiſément inſtruire ny recueillir les Sauuages ſans ce petit accommodement, le Pere ne laiſſa pas neantmoins de les inuiter à ſe trouuer tous les ans à Tadouſſac: & pour mieux garder la couſtume de ces peuples, il mit vn preſent entre les mains d'vn Chreſtien, pour eſtre fait au nom de tous [148] les Neophytes de Sainct Ioſeph: car comme il a eſté dit ſouuentefois és Relations precedentes, les preſens ſont les paroles de ce pays-cy. Ce bon Neophyte diuiſa le preſent en deux: & quand tout le monde fut entré en la cabane où ſe deuoit

blessings of the other life, and of the horrible torments prepared for Infidels, said to the Father: "Why do you not come and instruct us in our country? You have to travel several days, run after people who flee from you, who are full of superstitions,—in a word, who despise and hate you; while you abandon us, who are almost at your door, [147] who honor you, and who wish to embrace what you teach." "I have already heard something about your belief," said their Captain; "Jesus cured me of an illness that was taking me to my grave. A Savage of Saint Joseph, near Kebec, who was with me two years ago, taught me that we should have recourse to him in all our necessities; that he was good and all-powerful. When I saw myself within two finger-lengths of death, I begged him to assist me. He cured me; and all who had the same disease that I had, and who did not pray to him, died." If we could build a small house at Tadoussac, as I have already said, all the remnants of the smaller Nations who live inland, will come there to be instructed and the trade of the French will gain by it.

Now, although it is not easy to instruct or receive Savages without this slight accommodation, nevertheless the Father invited them to come to Tadoussac every year; and, the better to follow the custom of these people, he placed a present in the hands of a Christian, to be given in the name of all [148] the Neophytes of Saint Joseph,—for, as already stated in these Relations, presents constitute the speech of this country. The good Neophyte divided the present into two; and, when all had entered the cabin where the Assembly was to be held, he commenced

tenir l'Aſſemblée, il commence ſa harangue en ces termes: Il n'y a pas long-temps que nous n'auions point d'yeux, nous étendions les mains comme des aueugles; & nous ne trouuions rien qui ne nous portaſt dans des precipices, non ſeulement nos paupieres eſtoient fermées, mais nos oreilles eſtoient auſſi bouſchées, nous n'entendions rien de ce qui ſe dit au Ciel. Enfin la parole a percé nos oreilles, & deſillé nos yeux. Pleuſt à Dieu que vous viſſiez ce que nous voyons, & ce que nous entendons, & ce que nous admirons! Ces choſes ſont auſſi étonnantes, qu'elles ſont veritables. Ce n'eſt pas moy qui les vous declarera, ce ſera le Pere qui eſt venu icy pour vous inſtruire. Et afin que vos oreilles ne reſiſtent point à ſes paroles, il vous preſente par mes mains des poinçons ou des aleſnes, pour les percer là deſſus, il tire le premier preſent, & le iette deuant ceux qu'il inuitoit à embraſſer la Foy. Apres [149] cela, il continuë ſa harangue: Ce n'eſt pas aſſez d'auoir les oreilles percées, & d'écouter ce qu'on vous dira; il faut quitter vos anciennes couſtumes & vos ſuperſtitions; car il ne faut pas meſler les choſes bonnes auec les mauuaiſes. Ie ne vous inuite à rien que nous n'ayons fait; nous auõs bruſlé tous nos chants, toutes nos dances, toutes nos ſuperſtitions, & tout ce que le Diable auoit enſeigné à nos anceſtres, afin que vous bruſliez auſſi les voſtres auec autant de facilité. Voicy du petun que le Pere vous preſente, que vous mettrez en feu; en le conſommant, vous conſommerez vos anciennes façons de faire, pour en prendre de meilleures: & en diſant cela, il tire quelques pains de petun qui compoſoient le ſecond preſent.

Le Capitaine répondit auec vne grande modeſtie;

his harangue in these words: "It is not long since we had no eyes; we stretched out our hands like the blind, and found nothing except what led us toward precipices. Not only were our eyelids closed, but our ears were also shut, and we heard nothing of what is said in Heaven. Finally, the word pierced our ears and opened our eyes. Would to God that you could see what we see, and hear what we hear and admire! These things are as wonderful as they are true. I shall not tell you of them; but the Father will, who has come here to instruct you. And in order that your ears may not refuse to hear his words, he gives you by my hands some awls, with which to pierce them." Thereupon he drew out the first present, and threw it down before those whom he invited to embrace the Faith. Then [149] he continued his harangue: "It is not enough to have your ears pierced, and to listen to what will be said to you. You must abandon your old customs and superstitions; for you cannot mix good things with bad. I do not ask you to do anything that we have not ourselves done. We have burned all our songs, all our dances, all our superstitions and everything that the Devil had taught our forefathers. In order that you may also burn yours as easily, here is some tobacco which the Father gives you, and to which you will set fire. When you burn it, you will burn your old customs, to adopt better ones." And, as he said this, he drew out some cakes of tobacco, which constituted the second present.

The Captain replied with great modesty: "You treat me like a person of consideration, although I am but a little grain of dust. 'It is a Captain to

Vous me traitez comme vne perſonne de conſideration, cependant ie ne ſuis qu'vn petit grain de poudre. C'eſt vn Capitaine à qui nous parlons. Vous auez, diſt-il, cette penſée-là de moy, & vous vous trompez, ie ſuis vn homme en peinture. Il y a long-temps que ie vy, mais ie n'ay que cela, que ie ſuis viuant; ie n'ay point d'eſprit, & ie ne preuoy pas [150] quand i'en pourray auoir; ie voudrois que quelqu'vn m'en pûſt donner, afin de pouuoir reconnoiſtre les biens que le Pere & vous tous m'auez faits: Mes oreilles ſont desja percées, ie me rends à ſa ſemonce: ie vay bruſler toutes mes vieilles couſtumes, mais ie n'ay pour le preſent que ma voix. Quand ie ſeray de retour en mon pays, ie feray l'ouuerture de voſtre propoſition à mes gens; i'eſpere qu'ils la receuront, & que ma voix groſſira, & que mes oreilles s'agrandiront pour vous écouter, & pour vous remercier de vos preſens. Voilà comme ſe termina cette Aſſemblée.

Nous nous ſommes touſiours icy perſuadez que la Foy ſe répandroit petit à petit dans toutes ces contrées, par l'entremiſe des premiers Sauuages conuertis. Vous verrez par la lettre que nous en écrit de Miſkau, le R. Pere Richard, que nous ne nous ſommes pas trompez. Il dit donc dans la lettre qu'il a écrite par deçà, que les peuples de la Baïe de[s] Chaleurs, qu'ils nomment Reſtgȣch, & d'autres encore qui ſont plus éloignez, ſe veulent entierement conuertir, & s'arreſter pour cultiuer la terre, à l'imitation des Neophytes.

De Sainct Ioſeph proche de Kebec, les [151] allant viſiter ce Printemps, diſt le Pere, ie fus fort conſolé à la veuë d'vne grande Croix, qu'ils auoient plantée

whom we speak.' You have that idea of me," he said; "but you are mistaken, for I am but the semblance of a man. I have lived for a long while, but all that I can say is that I am alive. I have no sense, and I do not foresee [150] when I shall have any. I wish that some one would give it to me, so that I might recognize the gifts that the Father and all of you have given me. My ears are already pierced; I yield to his summons. I will burn all my old customs; but at present I have only my own voice. When I shall return to my country I will mention your proposal to my people. I hope that they will accept it, that my voice will become louder, and that my ears will open still wider to hear you and to thank you for your presents." So this Meeting ended.

We have always persuaded ourselves here that the Faith was gradually spreading in these countries by means of the first Savages who have been converted. You will see by the letter that Reverend Father Richard[11] has written to us from Miskau on the subject, that we have not been mistaken. He says, in the letter that he wrote from there, that the tribes of the Baie des Chaleurs, whom they call Restgouch, and others still more distant, all wish to be converted, and to settle down to till the soil in imitation of our Neophytes.

"When I went from Saint Joseph near Kebec [151] to visit them last Spring," says the Father, "I was greatly consoled at seeing a large Cross that they had planted before their cabin. They pressed me to remain with them, in order to instruct them, assuring me that they really wished to believe in God. They

deuant leur cabane. Ils me preſſerent de demeurer auec eux pour les inſtruire, m'aſſeurans que c'eſtoit tout de bon qu'ils vouloient croire en Dieu. Ils me dirent encore, que ie fiſſe venir des ouuriers de France, pour les aider à baſtir de petites demeures, & qu'ils leur donneroient des pelleteries en payement de leur trauail. Mais qui voudroit demeurer auec vous autres, leur diſt-il? Pourquoy non? répondit-il, notamment ſi on ne nous vend plus de vin, ny d'eau de vie. Eſcris en France, & mande aux Capitaines qu'ils enuoyent icy des vaiſſeaux; qu'on n'apporte plus de ces poiſons qui nous perdent, qui nous oſtent l'eſprit, & nous font mourir deuant nos iours; qu'on faſſe icy comme à Kebec, où il n'eſt pas permis de vendre aux Sauuages de cette eau de feu. Ils auoient prié que la Barque qui les va voir pour le commerce, n'apportaſt point de ces boiſſons; mais nos François ne ſe ſçauroient tenir d'en vendre, & les Sauuages d'en acheter, quand l'occaſion s'en preſente; notamment la ieuneſſe, qui commet mille inſolences dans [152] ſon yurongnerie. Les plus âgez auoient aſſeuré, qu'ils mettroient aux fers ceux qui s'enyureroient.

Vn ieune homme fort & robuſte ayant perdu l'eſprit dans ces boiſſons, entra tout nud dans la cabane où ſe tenoit l'Aſſemblée, fit vne brauade au Capitaine, le défiant de le lier, ou de le faire lier d'vne chaiſne de fer qu'il portoit luy-meſme ſur ſes épaules, menaçant de tuer le premier qui l'aborderoit. Helas! ne ſçauriez-vous, m'écrit le Pere, trouuer quelque remede à ces deſordres? ie ne doute nullement que ces pauures peuples ne ſuiuiſſent l'exemple de vos Montagnais. Si ces Meſſieurs, de qui le com-

also told me to have workmen brought out from France, to help them to build small dwellings, and that they would pay for their work in furs." "But who could live with you?" said he to them. "Why not?" they replied, "especially if they no longer sell us wine or brandy. Write to France, and tell the Captains to send ships here, and not to send us any more of those poisons that destroy us, that take away our senses, and cause us untimely death. Let the same be done here as at Kebec, where it is not permitted to sell this fire water to the Savages." They had begged that the Bark that goes to trade with them should not bring any such liquors. But our French cannot refrain from selling, nor the Savages from buying it, whenever an opportunity presents itself,—especially the young men, who are guilty of a thousand acts of insolence when [152] drunk. The elders had asserted that they would put in irons all who became intoxicated.

A young man, strong and robust, bereft of his senses through drink, entered, entirely naked, the cabin where the Assembly was being held, defied the Captain, and challenged him to bind or to have him bound with an iron chain that he himself carried on his shoulders, threatening to kill the first one who approached him. "Alas," the Father writes me, "can you not find some remedy for such disorders? I have no doubt that these poor people would follow the example of your Montagnais if these Gentlemen, who control the trade, would prevent any more of these death-dealing waters from being sold to them. I have not the honor of knowing them. Perhaps they have not been informed of these disorders."

merce dépend, vouloient empeſcher qu'on ne leur vendiſt plus de ces eaux de mort. Ie n'ay pas l'honneur de les connoiſtre; peut-eſtre ne ſont-ils pas informez de ces deſordres. Ceux qui entretiennent le commerce auec nos Sauuages ſont loüables, car ils ne permettent point qu'on leur apporte de ces mal heureuſes boiſſons. Ie ne croy pas que ceux qui les debitent, reçoiuent iamais de grandes benedictions du Ciel, puis qu'ils mettent vn obſtacle au Sang de Ieſus Chriſt, l'empeſchant de ſanctifier ces pauures Ames. Les [153] Sauuages m'ont dit ſouuentefois, qu'ils n'achetoient pas nos boiſſons pour aucun gouſt qu'ils y trouuaſſent, ny pour aucune neceſſité qu'ils en euſſent, mais ſimplement pour s'enyurer, s'imaginans dans leur yureſſe, qu'ils ſont perſonnes de conſideration, prenans plaiſir de ſe voir redouter de ceux qui ne gouſtent point de ce venin. Or ie demande s'il eſt permis à vn Chreſtien, de vendre à vn Sauuage ce qui le rend comme vne beſte, ce qui le change en vn Lion, & qui l'empeſche de receuoir la Foy de Ieſus-Chriſt. Des Sauuages de ces quartiers-là, ont apporté iuſques à Tadouſſac des barils tous pleins d'eau de vie: de Tadouſſac ils ſont venus iuſques à Kebec, & ont cauſé cette année de tres-grands deſordres parmy nos Sauuages. Voilà comme ce venin ſe communique. Mais acheuons la lettre du Pere: Le flambeau, dit-il, qui eſt allumé à Kebec, éclatte iuſques icy; ceux qui ont approché de ſa lueur, en diſent des merueilles, loüans les trauaux de nos Peres enuers les Montagnais. Ie vous prie de m'enuoyer les prieres & les exercices de deuotion qu'on leur fait faire. Vne partie de nos Sauuages entendent la langue [154] Montaignaiſe. Enuoyez-

Those who carry on the trade with our Savages are worthy of praise, for they do not allow any of those wretched liquors to be brought to them. I do not think that those who sell it ever receive any great blessing from Heaven, since they raise an obstacle against the Blood of Jesus Christ, by preventing it from sanctifying these poor Souls. The [153] Savages have told me many a time that they did not buy our liquors on account of any pleasant taste that they found in them, or because they had any need of them, but simply to become intoxicated,—imagining, in their drunkenness, that they become persons of importance, taking pleasure in seeing themselves dreaded by those who do not taste the poison. Now, I ask, is it permitted to a Christian to sell to a Savage what makes him like a beast, changes him into a Lion, and prevents him from receiving the Faith of Jesus Christ? Some Savages from that quarter have brought barrels full of brandy to Tadoussac; from Tadoussac they have come to Kebec, and this year have caused the greatest disorders among our Savages. Behold how the poison spreads. But let us conclude the Father's letter. "The flame," he says, "that has been kindled at Kebec shines as far as here. Those who have approached its light speak marvels of it, and praise the work of our Fathers among the Montagnais. I beg you to send me the prayers and the devotional exercises that they recite. A portion of our Savages understand the Montagnais language. [154] Send me also, if you please, the Hymns that you make them sing. But, are those hymns adapted to the air of the Savage songs? I would also gladly ask for the *Pater*,

moy auſſi, s'il vous plaiſt, les Cantiques ſpirituels que vous leur faites chanter. Mais quoy? ces chanſons tiennent-elles de l'air des chanſons Sauuages? Ie demanderois encor volontiers le *Pater*, l'*Aue* & le *Credo*, tournez en voſtre langue. Ie ſouhaitterois bien dauantage, ſi ie ne craignois d'eſtre importun. Ce ſont les paroles du Pere, qui confirment que ces peuples, parmy leſquels nous trauaillons, attireront les autres à la connoiſſance du grand Dieu. Si toſt que les Hurons auront pleinement receu Ieſus-Chriſt, le feu ſe portera dans les grandes Nations du Midy. Le Diable qui preuoit ces grands biens, employe tous ſes Demons & tous ſes ſuppoſts, pour nous fermer la porte.

the *Ave*, and the *Credo*, translated into your tongue. I could wish for a great deal more, if I did not fear to be importunate." Such are the words of the Father, which attest that these peoples, among whom we labor, will attract others to the knowledge of the great God. As soon as the Hurons shall have fully received Jesus Christ, the flame will spread to the great Nations of the South. The Devil, who foresees these great blessings, makes use of all his Demons and of all his instruments to close the door to us.

[155] CHAPITRE XI.

DES FORTIFICATIONS COMMENCEES SUR LA RIUIERE DES HIROQUOIS, & DES GUERRES DE CES PEUPLES.

MONSIEVR le Cheualier de Montmagny noſtre Gouuerneur, ayant appris que ſa Majeſté & ſon Eminence enuoyoient des hommes pour fortifier le pays, fit auſſi-toſt diſpoſer la charpente d'vne Maiſon, deuant meſme que les vaiſſeaux, qui deuoient apporter les ouuriers, euſſent paru; ſe doutant bien que ſi on attendoit leur venuë, qu'ils ne pourroient loger deuant l'Hyuer au lieu où l'on deſire poſer ces fortifications. Pendant que les charpentiers trauaillent à Kebec; il monte quarante lieuës plus haut; il s'en va viſiter la Riuiere des Hiroquois, remarquer vne place fort propre pour baſtir vne Fortereſſe qui commande l'emboucheure de ce fleuue, par où il ſe gorge dans la grande riuiere de Sainct Laurens. Il fait monter des barques qui portent les choſes [156] neceſſaires pour ce deſſein. A peine a-il commencé, que les Hiroquois veulent étouffer cét ouurage en ſa naiſſance, comme nous dirons tout maintenant, quand i'auray parlé de ce que ces Barbares ont fait pendant l'Hyuer, & meſme encor au Printemps, pour venir à leurs petites guerres de l'Iſle; ie dis petites, pource qu'ils viennent par eſcoüades & par ſurpriſes: mais cela eſt bien ſi importun, qu'il n'y a combat auquel on ne vouluſt pluſtoſt deſcendre,

[155] CHAPTER XI.

OF THE FORTIFICATIONS COMMENCED ON THE RIVER OF THE HIROQUOIS, AND OF THE WARS OF THOSE PEOPLES.

MONSIEUR the Chevalier de Montmagny, our Governor, having learned that his Majesty and his Eminence were sending out men to fortify the country, at once caused the framework of a House to be prepared, even before the ships that were to bring the workmen made their appearance,—strongly suspecting that, if he waited for their arrival, it would be impossible to lodge them before the Winter at the spot where these fortifications were to be erected. While the carpenters were working at Kebec, he ascended forty leagues higher, visited the River of the Hiroquois, and marked a most suitable site for the erection of a Fortress, which should command the mouth of that river by which it is discharged into the great river of Saint Lawrence. He caused the barks bearing what was [156] needed for the purpose to be sent up the river. Hardly had he commenced than the Hiroquois tried to stifle the project at its birth, as I shall shortly relate, when I shall have spoken of what those Barbarians did during the Winter, and even again in the Spring, to come to their petty wars on the Island. I say "petty," because they come by bands and by surprise; but this is so harassing, that there is no battle we would not wage rather than see ourselves

que de ſe voir touſiours en danger d'eſtre ſurpris de ces voleurs, leſquels ne font la guerre qu'à la façon des larrons, qui aſſiegent les grands chemins ne ſe découurans point qu'ils ne voyent leurs auantages: ſuiuons-les donc dans leurs courſes.

Sur la fin de l'Automne de l'année paſſée, les Sauuages qui eſtoient aux trois Riuieres, craignans l'abbayement des chiens, ſe ietterẽt dans la gueule des loups, ne ſe tenans pas aſſeurez aupres des François, ils ſe diuiſerent en deux eſcoüades, dont l'vne deſcendit à Sainct Ioſeph proche de Kebec, où Noſtre Seigneur leur a conſerué à tous la vie du corps, & donné à quelques-vns la vie de l'ame: l'autre mõta [157] bien haut dans le pays des Algonquins, où les Hiroquois les ont eſté maſſacrer. Deux priſonniers échappez des griffes de ces Barbares, ont raconté ce qui ſuit: Nos ennemis, diſoient-ils, nous ont rapporté qu'ils eſtoient ſortis deux cens hommes bien armez de leur pays; qu'ils s'eſtoient diuiſez en deux bandes, dont l'vne deuoit venir épier & ſurprendre quelques François, aupres de l'habitation des trois Riuieres, mais la mort de deux des plus hardis de leurs Capitaines qui ſuruint en chemin, fut priſe à mauuais augure, & leur fit croire que ce mal-heureux preſage auroit ſon effet s'ils paſſoient outre. Ils s'en retournerent donc en leur pays ſans rien faire. L'autre eſcoüade marche ſur les glaces & ſur les neiges, s'auance iuſques à l'Iſle, ſurprend quelques cabanes de Sauuages, tuë ceux qu'ils trouuent au premier rencontre, & en emmenent de viuans tant qu'ils peuuent en leur pays, pour eſtre le joüet de leur riſée, & la paſture des flammes & de leur eſtomach. Nous eſtiõs de la partie, diſoient les deux pauures miſerables

always in danger of being taken unexpectedly by these robbers, who carry on war only like footpads who besiege highways, never showing themselves except when they find their advantage. Let us, therefore, follow them in their incursions.

About the end of Autumn of last year, the Savages who were at the three Rivers, fearing the baying of dogs, threw themselves into the jaws of wolves. Not considering themselves sufficiently secure in the vicinity of the French, they divided into two bands. One of these went down to Saint Joseph, near Kebec, where Our Lord preserved, for them all, the life of the body, and gave to some life for their souls. The other band ascended [157] far into the country of the Algonquins, whither the Hiroquois followed and massacred them. Two prisoners, who escaped from the clutches of those Barbarians, related the following: "Our enemies," they said, "have told us that they came forth from their country to the number of two hundred men, well armed, and divided into two parties. One was to lie in wait, and surprise some Frenchmen near the settlement of the three Rivers; but the death of two of the bravest of their Captains, which happened on the way, was considered a bad omen, and led them to believe that the evil presage would be fulfilled if they went any further. They therefore returned to their own country, without doing anything. The other party marched on the ice and snow as far as the Island, where they surprised some cabins of Savages, killed those whom they first met and took away alive as many as they could to their own country, to become the objects of their sport, and food for the flames and for their stomachs. We were of this

garrotez, comme le reſte des priſonniers: nos ennemis nous faiſoient mille interrogations en chemin; ils nous parloient [158] de ceux qui portent des robbes noires, ils nous demandoient combien de François eſtoient morts au combat qu'ils rendirent l'année precedente aux trois Riuieres: & quand nous leur diſions, que tant s'en faut qu'aucun y mouruſt, que perſonne n'y receut aucune bleſſure, ils nous appelloient des menteurs: Nous tuaſmes, nous faiſoient-ils, plus de cent François (& cependant il n'y en auoit que ſoixante & cinq en cette écarmouche;) nous les retournerons voir ce Printemps, au nombre de ſept cens combatans, pour compter combien il y en a encor de reſte. Pour toy, mon oncle, diſoient-ils au plus âgé des deux, tu es mort, tu iras bien toſt au pays des ames; tu leur diras qu'elles prennent bon courage, qu'elles auront en bref bonne compagnie, car nous allons enuoyer en ces quartiers tout le reſte de ta Nation; cette nouuelle que tu leur porteras leur ſera fort agreable. C'eſt ainſi qu'ils ſe gauſſoient d'vn vieillard qui n'a pas moins de malice qu'eux, mais qui a plus de fineſſe. Les Hollandois, auec leſquels nous trafiquons, adiouſtoient: Ils nous ont promis du ſecours contre les François, nous les irons voir bien armez.

[159] Ces deux priſonniers ſe ſauuerent bien toſt apres leur priſe, mais voicy des femmes à qui les Hiroquois auoient donné la vie, leſquelles ayans paſſé le reſte de l'Hyuer auec ces Barbares, ſe ſont en fin échappées de leurs mains & de leur pays. Eſcoutons-les parler de leur meſ-auenture, *Quis talia fando temperet à lacrymis*? diſt le Pere Buteux, à qui l'vne de ces pauures captiues en a fait le recit.

number," said the two poor wretches, "bound like the other prisoners. Our enemies put a thousand questions to us, on the way. They spoke to us [158] of those who wear the black robes. They asked us how many Frenchmen had been killed in the fight that they had had last year at the three Rivers. And when we told them that not only had not a single one died, but that not one had been wounded, they called us liars. 'We killed,' they said, 'more than a hundred Frenchmen.'" (And yet there were only sixty-five in that skirmish.) "'We will go back to see them in the Spring, to the number of seven hundred fighting men, to count how many of them remain. As for thee, my uncle,' they said to the elder of the two, 'thou art a dead man; thou wilt soon go to the land of spirits. Thou shalt tell them to have courage, that they will soon have a goodly company, for we are going to send the remainder of thy Nation to that quarter; the news that thou wilt take them will be very agreeable to them.'" Thus did they scoff at an old man who has not less malice but more cleverness than they have. "The Dutch, with whom we traffic," they added, "have promised to assist us against the French; we shall go well armed to see them."

[159] These two prisoners escaped soon after their capture, but here are women to whom the Hiroquois granted their lives, and who, after spending the remainder of the Winter with those Barbarians, effected their escape at last from their hands and from their country. "Let us hear what they have to relate of their misadventure; *Quis talia fando temperet à lacrymis?*" says Father Buteux, to whom one of these poor captives related the story.

Ces pauures Algonquins eſtoient en leur pays cabanez au fond de leurs grands bois, en vn lieu où peut-eſtre les Hiroquois n'auoient iamais eſté; voilà pourquoy ils ne penſoient qu'à leur chaſſe, & non à ſe defendre de ces Barbares; leſquels ayans découuert les piſtes de ces chaſſeurs, les approchent à la dérobée, pour les maſſacrer dans leur premier ſommeil, la nuict commençant de couurir les arbres & les hommes de ſes tenebres, & d'enſeuelir la plus-part de ces bonnes gens dans le repos. Vne femme en ſe couchant s'écrie, C'eſt fait de nous, les Hiroquois nous tuënt. Ie ne ſçay par quel inſtinct elle profera ces paroles; quoy que c'en ſoit à meſme temps ces tigres entrent les armes à la main dans leur cabane, en faiſiſſent [160] quelques-vns par les cheueux, d'autres par le milieu du corps. Quelques-vns s'éueillans au bruit, & ſe voulans mettre en defenſe, ſont auſſi-toſt maſſacrez. La guerre fut bien toſt faite, les Hiroquois trouuans ces pauures gens des-ja liez du ſommeil & de la peur, les garrottent auec de bonnes cordes, hommes, femmes & enfans, & en moins d'vne heure ſe rendent maiſtres de leur vie, de leurs petites richeſſes, & de leurs cabanes. Se voyans victorieux, ils dreſſent leur ſoupper dans la maiſon des vaincus. Les vns apportent du bois, d'autres vont querir de l'eau. On met les grandes chaudieres ſur le feu. La boucherie n'eſt pas loin. Ils démembrent ceux qu'ils viennent de maſſacrer, les mettent en pieces, & les iettent pieds & jambes, bras & teſtes dans la marmitte, qu'ils font boüillir auec autant de ioye, que les pauures captifs qui reſtoient en vie, auoiẽt de creue-cœur voyans que leurs compatriotes ſeruoient de curée à ces Loups-

These poor Algonquins were in their own country, living in huts in the depths of their great forests, in a place where, in all probability, no Hiroquois had ever been. That is why they thought of nothing but their hunting, and not of defending themselves against those Barbarians. When the latter came upon the tracks of the hunters, they crept upon them stealthily, to massacre them in their first sleep. When night began to conceal trees and men with its darkness, and to wrap most of these good people in slumber, a woman called out as she was about to lie down: "It is all over with us; the Hiroquois are killing us." I know not by what instinct she uttered those words; be that as it may, at the same time those tigers entered their cabin, with arms in their hands, and seized them, [160] some by the hair and others about the body. Some who were awakened by the noise, and who tried to defend themselves, were at once slaughtered. The fight was soon over, and the Hiroquois finding the poor people already overcome by sleep and fright, bound them with strong cords,—men, women, and children; and, in less than an hour, were masters of their lives, of their little wealth, and of their cabins. Seeing themselves victorious, they prepared their supper in the house of the vanquished. Some brought wood, and others went for water. Great kettles were placed over the fire. The shambles were not far away. They dismembered those whom they had just slaughtered, cut them in pieces, and threw the feet, legs, arms, and heads into the pot, which they set to boil with joy as great as the sorrow felt by the poor captives who remained alive, when they saw their countrymen serving as the quarry of these Were-

garoux. Les femmes & les enfans pleuroient amerement, & ces demy-Demons prenoient plaiſir à ces chanſons lugubres. Le ſoupper eſtant cuit, ces loups deuorent leur proye; qui ſe iette ſur vne cuiſſe, qui [161] ſur la poitrine. Les vns ſuccent la moëlle des os, les autres ouurent vne teſte pour en tirer la ceruelle. En vn mot ils mangent les hommes, auec autant d'appetit & plus de ioye, que les chaſſeurs ne mangent vn Sanglier ou vn Cerf.

Pendant ce beau feſtin le iour s'approche; ces loups eſtans remplis d'vne viande qu'ils tiennent pour delicate, & emmenent leurs priſonniers, vne femme nommée Kicheuigȣkȣe, ne pouuant ſuiure la bande, fut aſſommée ſur le champ. Pluſieurs hommes & pluſieurs femmes ſouhaitoient ſon bon heur, car elle en fut quitte pour bien peu. Pour moy, diſoit celle qui a raconté cette hiſtoire, ſi i'euſſe eſté baptiſée, i'aurois eſtimé à faueur de mourir de la ſorte; mes yeux n'auroient pas eſté contraints de voir les horribles ſpectacles, & les cruautez étranges qu'ils ont veu.

Entre toutes les femmes priſonnieres nous eſtions trois, qui auions chacun vn petit enfant d'enuiron deux mois: nous n'auions pas fait grand chemin, que ces mal-heureux nous les rauirent. Ah mon Pere! diſoit-elle, ne t'étonne pas ſi ie pleure maintenant, ie iettay bien d'autres larmes quand ils arracherent de mon ſein [162] mon pauure petit fils: mais helas! ſi ie ne ſçauois que tu nous porteras cõpaſſion, ie ne paſſerois pas outre. Ils prirent nos petits enfans, les attacherent à vne broche, les preſenterent au feu, & les firent roſtir tous vifs deuant nos yeux. N'eſtoit que i'eſpere que vous autres François, tirerez vengeance de ces cruautez, ie ne

wolves. The women and children wept bitterly, and those half Demons took pleasure in hearing their doleful chants. When the supper was cooked, these wolves devoured their prey; one seized a thigh, another [161] a breast; some sucked the marrow from the bones; others broke open the skulls, to extract the brains. In a word, they ate the flesh of men with as much appetite as, and with more pleasure than, hunters eat that of a Boar or of a Stag.

Daylight had approached during this fine feast. When those wolves had gorged themselves on a meat that they consider delicate, they took away their prisoners. A woman named Kicheuigoukwe, who was unable to keep up with the band, was at once knocked on the head. Many men and women envied her good fortune, for she had escaped from her misery very easily. "As for me," said she who told the story, "if I had been baptized, I would have considered it a mercy to die thus; my eyes would not have been forced to see the horrible sights and unnatural cruelties that they have witnessed.

"Among all the captive women, we were three who had each a little child, about two months old. We had not journeyed far before those wretches robbed us of them. Ah, my Father," she said, "be not surprised if I weep now. I shed many tears when they tore from my bosom [162] my poor little son. But alas! if I did not know that thou wilt have compassion on us, I would say no more. They took our little children, placed them on spits, held them to a fire, and roasted them before our eyes. Did I not hope that you Frenchmen will wreak vengeance for such cruelties, I would be unable to speak. Those poor little ones knew not as yet the fire, when they

pourrois parler. Ces pauures petits ne connoiſſoient pas encor le feu, quand ils en ſentirent l'ardeur: ils nous regardoient, & ſe tuoient de pleurer: noſtre cœur ſe fendoit les voyans tous nuds bruſler à petit feu: nous nous efforcions de les retirer, mais en vain, car nos liens & ces Barbares nous en empeſchoient. Hé! tuez-les, diſions-nous; tuez les, meſchans que vous eſtes; que vous ont fait ces petits innocens? Ils n'auoient point d'oreilles, point de pitié; ils ſe rioient de nos larmes & de nos vains efforts. Ce ne ſont pas des hommes, ce ſont des loups. Apres qu'ils eurent fait mourir ces pauures petits par le feu, ils les tirerent de la broche où ils eſtoient liez, les iettent dans leurs chaudieres, les font boüillir, & les mangent en noſtre preſence. Ie vous confeſſe, dit le Pere, qui nous a mandé cette tragedie, que voyant les larmes de [163] cette pauure mere; & entendant ces cruautez inouyes, *Commota ſunt viſcera mea.* Ie fus touché iuſques au cœur. Mais pourſuiuons noſtre chemin; ſuiuons ces priſonniers, & voyons quel accueil on leur fera dans les bourgades Hiroquoiſes.

Quand cette bande lugubre arriua au grand Sault de la chaudiere, c'eſt vn fleuue qui ſe precipite tout à coup dans la Riuiere des trois prairies, au deſſus de Mont-real, vne femme priſonniere voyant vn endroit de ce fleuue qui n'eſtoit point glacé, ſe iette dedans par deſeſpoir, aimant mieux perir dans les eaux, que de mourir dans le feu; la rapidité du courant la reietta d'abord. Les Hiroquois accourent, la veulent ſauuer d'vn precipice; pour la ietter dans vn abyſme: mais l'ayans trouuée aux abois, ils l'aſſommerent, & luy couppent la teſte, emportans ſa cheue-

felt its heat. They looked at us, and cried with all their might. Our hearts were broken when we saw them roasting, all naked, before a slow fire. We tried to drag them away, but in vain, for our bonds and those Barbarians prevented us. 'O! kill them,' we cried, 'kill them, wretches that you are. What have these poor little innocents done to you?' They had no ears, no pity; they laughed at our tears, and at our fruitless efforts. They are not men; they are wolves. After they had put the poor little babes to death by fire, they drew them off the spit to which they were fastened, threw them into their kettles, boiled them, and ate them in our presence." "I confess," says the Father who has written to us of this tragedy, "that when I saw the tears shed by [163] that poor mother and listened to such unheard-of cruelties, *Commota sunt viscera mea.* I was touched to the heart." But let us continue our journey; let us follow these prisoners, and see what reception awaits them in the Hiroquois villages.

When the dismal band reached the great Falls of the chaudiere,—this is a river which suddenly falls into the River of the three meadows, above Montreal,—a captive woman, observing a spot where the stream was not entirely frozen over, cast herself into it in her despair, preferring to perish in the water rather than to die by fire. At first the rapidity of the current threw her out. The Hiroquois ran up, wishing to save her from a precipice in order to cast her into an abyss. But when they saw her at the last extremity, they clubbed her to death and cut off her head, taking her scalp. It would occupy too much time to relate all the incidents that occurred on the way. Let us hasten.

lure. Ie ferois trop long ſi ie m'arreſtois à toutes les particularitez de leur chemin; haſtons-nous.

Les victorieux & les vaincus continuans leur route, deux ieunes hommes prirent le deuant pour donner aduis de la victoire. Auſſi-toſt vn grand nombre de perſonnes viennent au deuant iuſques à vne iournée [164] de chemin, les femmes apportent du bled d'Inde, & d'autres viures qu'elles preſentent à ces guerriers. Il fallut faire alte à la veuë de ces viuandieres: on fait dancer les priſonniers hommes & femmes, & la nuict ſe paſſa dans ces cris de réjoüiſſance.

Le lendemain arriuans proche d'vne Bourgade, ils trouuerent vne grande cabane toute preparée, elle eſtoit meublée de feux & de braziers qu'on auoit faits en diuers endroits. Quelques Demons y attendoient les priſonniers qu'on amenoit en triomphe, liez & garrottez comme de pauures victimes de la mort. Vn monde d'hommes, de femmes & de petits enfans, les enuironnoient, faiſans retentir l'air d'vn ſon auſſi lugubre aux vaincus, qu'il eſtoit agreable aux victorieux. Entrans dans cét Enfer on les ſaluë de grands coups de baſton; on leur paſſe vne corde au poignet de la main, que les plus robuſtes d'entr'eux ſerrent auec vne fureur enragée. Cette douleur eſt tres-ſenſible. On les taillade par les bras, on les découppe par le dos & par les épaules: on leur couppe les doigts, aux vns plus, aux autres moins, non auec vn couteau, mais auec des écailles de poiſſon, afin que le tourment ſoit [165] plus cruel, plus long & plus ſenſible. Cette pauure creature qui s'eſt ſauuée, a les deux pouces couppez, ou pluſtoſt hachez. Quand ils me les eurent couppez, diſoit-elle, ils me les voulurent faire manger; mais ie les mis ſur mon giron,

While victors and vanquished pursued their route, two young men went on in advance, to convey the news of the victory. A great many persons came at once to meet them a full day's [164] journey. The women brought Indian corn and other food, which they offered to the warriors who had come to a halt on the arrival of these vivandieres. The prisoners, both men and women, were made to dance, and the night passed amid shouts of rejoicing.

On the following day, as they approached a Village, they found a large cabin all prepared; it was furnished with fires and fireplaces, prepared in various places. Some Demons were waiting there for the captives, who were brought in triumph, tied and bound like poor victims of death. A crowd of men, women, and little children surrounded them, rending the air with sounds as dismal to the vanquished as they were pleasant to the victors. When they entered this Hell, they were received with heavy blows from sticks; cords were tied around their wrists, which the strongest among their foes tightened with enraged fury. The pain of this is very severe. Their arms were slashed; their backs and shoulders were gashed; their fingers were cut off,—on some, many; on others, few,—not with knives, but with scales of fishes, so that the torture might be [165] more cruel, more lasting, and more painful. The poor creature who escaped, had both her thumbs cut, or rather hacked off. "When they had cut them off," she said, "they wished to force me to eat them; but I put them on my lap, and told them that they could kill me if they liked, but that I could not obey them."

After this first reception, food was brought to them,

& leur dis qu'ils me tuaſſent s'ils vouloient, que ie ne leur pouuois obeir.

Apres ce premier ſalut ils leur apportent à manger pour leur dónner nouuelles forces, afin de les tourmenter plus long tẽps, & en faire leurs joüets, comme les Demons font des ames damnées. Ils commandent aux hommes de chanter, & aux femmes de dancer. Ils nous déchirent & arrachent nos robes, diſoit cette pauure creature, ils nous expoſent toutes nuës à la riſée & aux cris de toutes leurs Bourgades: ils nous font dancer en cette poſture aux voix & aux chants de nos compatriotes, *Muſica in luctu importuna narratio.* Helas! quelle ioye peut auoir vn cœur en vne dance au milieu des Demons?

Adrian Earimitag8ſitch, c'eſtoit vn braue Chreſtien, homme bien fait, lequel, s'il euſt preſſenty ſon mal-heur, auoit fort preſſé le Pere Buteux de le baptiſer deuant qu'il remontaſt en ſon pays; Pource, diſoit-il, [166] que ie pourray tomber entre les mains de mes ennemis. Ce bon Neophyte eſtant captif auſſi bien que les autres; & ayant receu commandement de chanter les femmes, n'entonna auec ſes camarades, que des chanſons Hiroquoiſes [*sc.* Françoiſes?]. Dequoy les Barbares s'étonnans, luy demanderent pourquoy il ne chantoit point à la façon des Algonquins. Il n'y a plus, dit-il, d'Algonquins, nous ſommes maintenant François; les François ſont nos vrais amis. Ie croy, remarque le Pere, qu'il vouloit dire, que les Algonquins ſe faiſoient tous Chreſtiens, & qu'il ne pouuoit s'exprimer qu'en diſant qu'ils eſtoient amis des François. On luy couppa les doigts, non de trauers comme les autres, mais de long, pour luy donner plus de douleur: en vn mot, on

to give them new strength,—in order to torment them longer, and to make them their playthings, as the Demons do with the souls of the damned. They ordered the men to sing, and the women to dance. "They tore and pulled off our garments," said this poor creature; "they exposed us, entirely naked, to the jeers and howls of all their Villages. They made us dance in that condition, to the voices and songs of our countrymen." *Musica in luctu importuna narratio.* Alas! what joy can a heart feel in a dance amid Demons?

Adrian Earimitagousitch was a worthy Christian, a powerful man, who, as if he had foreseen his misfortune, had strongly urged Father Buteux to baptize him before he returned to his own country, "because," said he, [166] "I might fall into the hands of my enemies." This good Neophyte was a prisoner, as well as the others; and on being ordered to sing of women, he, with his comrades, sang only Hiroquois [*sc.* French?] songs. The Barbarians were astonished at this, and asked him why he did not sing in the Algonquin fashion. "There are no longer," said he, "any Algonquins. We are now French; the French are our true friends." "I think," says the Father, "that he meant to say that all the Algonquins were becoming Christians, and that he could express his meaning only by saying that they were friends of the French." They cut his fingers,—not across, like the others, but lengthwise, so as to make him suffer more. In a word, he was put to death like a man of importance, that is, with the most exquisite torture. He said to a young Algonquin woman whom he saw, shortly before his death: "If ever you see the French, tell them that

le fit mourir en homme de conſideration, c'eſt à dire auec des tourmens plus exquis. Il diſt à quelque ieune femme Algonquine, qu'il apperceut vn peu deuant ſa mort. Si vous voyez iamais les François, dites-leur que ie les aime en mourant; & que ie me ſouuiendray d'eux au dernier periode de ma vie, & de ce qu'ils m'ont dit, & de ce qu'ils m'ont enſeigné. On fit mourir les priſonniers en diuerſes Bourgades, c'eſt [167] pourquoy cette bonne femme ne les vid pas tous ſouffrir. Eſcoutons ce qu'elle a de reſte à nous dire de ceux qu'elle a veus.

La nuict s'eſtant paſſée dans les ioyes & dans les triſteſſes. On fit dés le matin monter ces pauures patiens ſur vn grand échaffaut dreſſé tout exprés, afin qu'ils peuſſent eſtre veus de tout le monde, & qu'il n'y eut ny petit ny grand qui ne viſt de ſes yeux les nouuelles cruautez qu'on leur deuoit faire endurer. Ces Demons s'arment de flambeaux & de tiſons; les plus petits les appliquent ſous les pieds de ces miſerables, par les ouuertures de l'échaffaut; les autres les portent aux cuiſſes & coſtez: en vn mot, aux endroits les plus ſenſibles, on commande aux femmes captiues de bruſler leurs marys & leurs compatriotes: elles répondent, Qu'elles n'en feroient rien. Il n'y eut que la fille d'vn nommé Aȣeſſenipin appellé des Frãçois, le charbon qui bruſla indifferemment les hommes & les femmes captiues. Elle s'imaginoit que cette cruauté luy donneroit la vie, mais au contraire, elle luy cauſa vne mort plus rigoureuſe qu'aux autres. Vn des priſonniers ne faiſant paroiſtre aucun ſigne de douleur dans le fort de ſes tourmens [168] & de ſes ſupplices. Les Hiroquois piquez de rage de voir ſa conſtance, qu'ils prennent à mauuais

I loved them till death, and that I shall remember them at the last period of my life, as well as what they have told me and what they have taught me." The prisoners were put to death in different Villages, and that is [167] why this good woman did not see them all suffer. Let us hear what she still has to tell us of those whom she saw.

The night passed amid joy and sorrow. In the early morning, the poor sufferers were made to ascend a large scaffold erected for the purpose, so that they might be seen by all the people, and that no one, either great or small, should fail to witness the new cruelties that they should be made to endure. Those Demons armed themselves with torches and firebrands. The smallest among them applied these to the soles of the feet of the unfortunates, through openings in the scaffold, while the others applied them to their thighs and sides,—in a word, to the most sensitive parts of the body. The captive women were ordered to burn their husbands and their countrymen. They replied that they would not. There was only the daughter of one Awessenipin—called by the French "the coal"—who burned the captive men and women indifferently. She imagined that such cruel conduct would save her life; but, on the contrary, it brought on her a more painful death than on the others. One of the prisoners manifested not the least sign of pain, in the height of his torments [168] and sufferings. The Hiroquois were furious with rage on observing this firmness, which they consider an evil augury—for they believe that the souls of the warriors who despise them will make them pay dearly for the death of their bodies; seeing, I say, such firmness, they asked him

augure; car ils croyent que les ames des guerriers qui mépriſent leur rage, leur feront bien payer la mort de leurs corps: Voyans, dis-je, cette conſtance, ils luy demandent pourquoy ils ne crioyent [*sc.* il ne crioit] point: Ie fais, répond-il, ce que vous ne feriez pas, ſi on vous traitoit auec la meſme fureur que vous me traittez: le fer & le feu que vous appliquez ſur mon corps, vous feroient crier bien haut, & pleurer comme des enfans, & ie ne branſle pas. A ces paroles ces tigres ſe iettent ſur cette victime à demy bruſlée; ils luy enleuent la peau de la teſte, & iettent ſur ſon crane tout ſanglant, du ſable tout rouge & tout bruſlant de feu. Ils le precipitent en bas de l'échaffaut, & le trainent à l'entour des cabanes. En cét equipage il paroiſſoit comme vn monſtre; il n'auoit que du ſang & du ſable ardent pour des cheueux; ſes yeux, & toute ſa face, eſtoient couuerts de feux & de ſang: ſon corps tout tailladé & tout roſty, ſes mains ſans doigts; en vn mot, *non erat vulneri locus*. Les playes ſe couuroient les vnes les autres. Cét objet qui euſt donné de l'horreur aux hommes, [169] donnoit de la ïoye à ces Demons, qui pour dernier acte de leur cruauté, fendent la poitrine à ceux qu'ils veulent mettre à mort; leur arrachent le cœur & le foye qu'ils font roſtir; leur couppent les pieds & les mains, les font cuire partie ſous la cendre, partie auec vne broche deuant le feu; bref ils les font roſtir & boüillir, & puis les mangent auec vne delicieuſe rage, *homo homini lupus*; l'homme deuient vn loup enuers vn homme, quand il ſe laiſſe gouuerner aux Demons. Helas! ſeroit-il bien poſſible, que le Pere & les François, dont ie vay bien toſt parler, fuſſent traitez de la ſorte par ces Barbares qui les ont pris, & emmenez depuis peu en leur pays!

why he did not cry out. "I do," he replied, "what you could not, if you were treated with the same cruelty that you show me. The iron and the fire that you apply to my body would make you cry out very loud, and weep like children, while I do not flinch." On hearing these words, those tigers threw themselves on their half-consumed victim, tore off his scalp, and cast sand, heated red-hot and burning with fire, on his bleeding skull. They threw him off the scaffold, and dragged him around the cabins. In that condition he looked like a monster; he had only blood and hot sand for hair; his eyes and his entire face were covered with fire and gore; his body was all slashed and roasted; his hands were fingerless,—in a word, *non erat vulneri locus.* The wounds overlapped one another. Such a sight, which would have caused horror to men, [169] rejoiced those Demons, who, as their final act of cruelty, cut open the breasts of those whom they wish to kill, tear out their hearts and their livers, which they roast; they cut off their feet and their hands, which they cook partly under the embers, partly on a spit before the fire; in short, they roast and boil them, and then they eat them with delighted rage. *Homo homini lupus;* man becomes a wolf to other men, when he allows himself to be governed by Demons. Alas! can it be possible that the Father and the Frenchmen, of whom I will soon speak, have been treated in like manner by the Barbarians who have recently taken and carried them off to their country?

I learn that they killed only the men and the more aged women, sparing about thirty of the younger ones in order that they might dwell in their country, and marry as if they had been born there. The

I'apprends qu'ils ne tuerent que les hommes & les femmes plus âgées, donnans la vie à vne trentaine des plus ieunes pour viure dans leur pays & ſe marier, comme ſi elles y auoient pris leur naiſſance. Les deux qui ſe ſont ſauuées, s'attendoient au meſme ſupplice qu'elles voyoient faire aux autres; mais on leur diſt qu'elles n'en mourroient pas, qu'on ſe contentoit de les auoir bruſlées auec des flambeaux, & tailladées par tout le corps.

La fureur de ces lions s'eſtant appaiſée [170] dans le ſang de leurs ennemis, ces pauures femmes reſterent auec leurs bleſſeures & auec leurs bruſleures, ſans y mettre autre emplaſtre, ny appliquer autre remede que la patience. Elles paſſent l'Hyuer dans les ſouffrances & dans les triſteſſes comme de pauures eſclaues, entendans tous les iours les rodomontades que faiſoient ces Barbares contre les François & contre les Algonquins, qu'ils veulent entierement exterminer, à ce qu'ils diſent, ſe ſentans appuyez & armez des Hollandois.

Au Printemps, trois cens Hiroquois ſe diſpoſans à la guerre, on ſe ſert de ces femmes pour porter leurs farines, ou leurs munitions de bouche. L'occaſion ſe preſentant de ſe ſauuer, elles l'empoignent, ſe gliſſent dans ces grandes foreſts, ſe perdent le plus qu'elles peuuent dans ces bois pour ſe mieux retrouuer. Elles paſſerent les premiers dix iours ſans manger; au bout deſquels ayans fait rencontre de quelques beſtes ſauuages, qu'vne eſcoüade d'Hiroquois, qui venoit en guerre auoit tuées, & à demy mangées, en enleuerent de longues pieces, qui leur firent grand plaiſir. Elles faiſoient du feu auec des fuſils de bois de cedre, qui ſont fort communs aux [171] Sauuages. Elles

two who escaped expected the same torture that they saw the others suffer; but they were told that they should not die,—that their foes would rest satisfied after having burned them with torches, and gashed their bodies all over.

The fury of those lions being appeased [170] with the blood of their enemies, these poor women remained with their wounds and their burns, without putting on any plaster or applying any other remedy but patience. They passed the Winter in suffering and sorrow, as wretched slaves, daily hearing the bluster of those Barbarians against the French and Algonquins, whom they wish to exterminate completely, so they say, knowing that they are supported and armed by the Dutch.

In the Spring, three hundred Hiroquois prepared for war, and these women were employed in carrying their meal or provisions. An opportunity for escaping presented itself; they at once seized it, and crept away into the deep forest, losing themselves as much as possible in the woods, the better to find their way home again. They had no food for the first ten days, after which they found some wild animals that a band of Hiroquois on their way to war, had killed and half consumed. They cut off long strips of flesh from these, which gave them much pleasure. They produced fire by means of fire-sticks made of cedar wood, which is very common among the [171] Savages.[12] Afterward, they caught some Beavers, and crossed great rivers, enduring sufferings and hardships sufficient to kill men. Finally, they reached the three Rivers almost naked; their poor bodies were all torn by the thorn bushes and by the fatigues of the journey, and their minds

prirent par apres quelques Caſtors, paſſerent de grandes riuieres, ſouffrirent des peines, & endurerent des trauaux capables de tuer des hommes. En fin elles arriuerent quaſi toutes nuës aux trois Riuieres: leur pauure corps eſtoit tout déchiré des halliers & des fatigues du chemin, & leur ame accablée de crainte & de peur d'eſtre rencontrées de leurs ennemis qui battoient la campagne, ou pluſtoſt qui couroient les grandes foreſts. Si toſt qu'elles virent leurs compatriotes, elles ſe mirent à pleurer. Le Pere Buteux arriuant là deſſus; Ah mon Pere! firent-elles, Dieu nous a bien ſecouruës, nous l'auons prié tous les iours de noſtre captiuité, c'eſt luy qui nous a deliurées. A ces paroles toutes les femmes Chreſtiennes qui les écoutoient, donnerent mille loüanges à Dieu, exaltans leur Foy & leur croyance. Voilà ce qu'ont fait les Hiroquois cét Hyuer

Ce Printemps ils ont fait des courſes dans la nation d'Iroquet; voicy ce que i'ay appris du ſuccés de leurs armes. Eſtant monté aux trois Riuieres, ie vis ariuer l'vn des Capitaines de cette nation, nommé Gariaradi, aux approches des cabanes; il [172] s'écria par trois fois à pleine teſte; Hó hó. Le ſilence s'eſtant fait par tout, les Hiroquois, dit-il, nous ont tuez ce Printemps; ils ont enleué deux familles: mon neveu eſt du nombre, diſoit ce Capitaine. C'eſt la couſtume de ces Peuples de faire retentir à leur arriuée, les bonnes ou mauuaiſes nouuelles.

Cét Eſté, c'eſt à dire le ſecond iour du mois d'Aouſt: douze Canots de Hurons remontans en leur païs, & remenans auec eux le Pere Iſaac Iogues qui eſtoit deſcendu ça bas pour les affaires de la Miſſion: furent attaquez & deffaicts d'vne trouppe d'Hyro-

were filled with fear and dread of being encountered by their foes, who were beating the country or, rather, scouring the great forests. As soon as they saw their countrymen, they began to weep. Father Buteux then came up, and they said to him: "Ah, my Father! God has greatly succored us. We prayed to him every day during our captivity; it is he who has delivered us." At these words, all the Christian women who heard them gave a thousand praises to God, extolling their Faith and their belief. That is what the Hiroquois did last Winter.

In the Spring, they made raids against the Iroquet nation. This is what I have learned of the success of their arms. Having gone up to the three Rivers, I witnessed the arrival of one of the Captains of that nation, named Gariaradi. As he approached the cabins, he [172] called out three times in a loud voice: "Hó hó." Having obtained silence, he said: "The Hiroquois, this Spring, have killed some of our people, and carried off two families. My nephew is of the number," said this Captain. It is the custom of these People to call out aloud, upon their arrival, the good or bad news that they bring.

Last Summer,—that is, on the second day of the month of August,—twelve Canoes full of Hurons returning to their country, and taking back with them Father Isaac Jogues—who had come down here on business connected with the Mission—were attacked and defeated by a band of Hyroquois, armed by the Dutch with good arquebuses, which they can use as well as our Europeans. The Father was taken prisoner by those Barbarians, with two young Frenchmen who accompanied him.[13] Of twenty-three Hurons, some were massacred, while some were bound

quois, armez par les Hollandois de bonnes arquebuſes; deſquelles il ſe ſeruent auſſi bien que nos Europeans, le Pere fut pris de ces Barbares auec deux ieunes hommes François; qui l'accompagnoient, vingt trois Hurons furent en partie maſſacrez, en partie liez, & garrotez auec le Pere, pour eſtre conduits au païs de ces Barbares qui en feront peut eſtre vne curée plus ſanglante, que les chiens ne font d'vn cerf. Dieu ſoit beny à iamais: du courage qu'il a donné au Pere & de la pitié qu'il a départy à ces deux ieunes hommes François: Si ces tigres les [173] bruſlent, s'ils les rotiſſent, s'ils les font boüillir, s'ils les mangent, ils leurs procureront de plus doux rafraichiſſemens en la maiſon du grand Dieu: pour l'amour duquel ils s'expoſoient à ces dangers? Voila le prix & la monnoye auec laquelle Ieſus-Chriſt a achepté le ſalut des Grecs, & des Barbares: c'eſt auec la meſme monnoye qu'il leur faut procurer l'application de ſon ſang. Vne partie de Hurons faits priſonniers ſont Chreſtiens, peut eſtre qu'ils donneront quelque bonne impreſſion de la foy; du grand Dieu à ces peuples, qu'on gagneroit pour le Ciel auſſi aiſement que les autres: Si les Hollandois qui ſe ſont habituez en la coſte de l'Acadie qui appartient au Roy: n'en empeſchoient l'abord & l'accez aux Predicateurs de l'Euangile.

On enuoyoit par ces douze Canots, le petit ameublement de nos Peres qui ſont aux Hurons, & la plus grande partie de ce qui eſtoit neceſſaire pour leurs Chappelles, pour leurs viures, & pour les beſoins de trente trois perſonnes que nous entretenons en cette extremité du monde, pour procurer la conuerſion de ces peuples: tout cela eſt tombé entre les mains de

and tied, with the Father, to be carried away to the country of those Barbarians who will perhaps make a more bloody quarry of them than hounds do of a stag. God be forever blessed for the courage that he has given to the Father, and for the piety that he has bestowed upon these two young Frenchmen. If those tigers [173] burn them, if they roast them, if they boil them, if they eat them, they will procure for them sweeter refreshment in the house of the great God, for love of whom they expose themselves to such dangers. Such is the price and such the coin with which Jesus Christ has bought the salvation of Greeks and Barbarians; it is with the same coin that the application of his blood must be procured for them. A portion of the Hurons who have been made prisoners are Christians. Perhaps they will convey a good impression of the faith of the great God to those peoples, who would be won over to Heaven as easily as others, if the Dutch, who have settled on the coast of Acadia which belongs to the King, did not prevent the Preachers of the Gospel from approach and access to them.

We were sending, by those twelve Canoes, the modest outfit of our Fathers who are with the Hurons, and the greater portion of what they require for their Chapels, for their food, and for the needs of thirty-three persons whom we maintain at that extreme end of the world for the conversion of those peoples. All these things have fallen into the hands of those [174] barbarians. *Deus dedit, Deus abstulit, sit nomen Domini benedictum.*

The poor Fathers will chiefly regret the loss of the letters written to them by several persons of merit. The Hyroquois have scattered them about here and

ces [174] barbares: *Deus dedit Deus abſtulit ſit nomen Domini benedictum.*

Ces pauures Peres regretteront ſur tout les lettres, que pluſieurs perſonnes de merite leurs eſcriuoient, les Hyroquois les ont iettez çà & là ſur le bord de la riuiere, les eaux les ont emportées, & ainſi les voila priuez de la douce communication de ces perſonnes d'elites & de vertu, les voleur[s] de grands chemins leur ont deſrobé cette conſolation.

Vnze canots de Hurons chargez d'hommes & de pelteries, deſcendans aux trois riuieres, s'areſterent quaſi à meſme temps dans vne Iſle, à cinquante lieües au deſſus de noſtre Dame de Montreal, pour chaſſer au cerf & aux vaches Sauuages: ils mirent en embuſcade vne partie de leurs hommes pour ſe ietter ſur les beſtes qui ſe lanceroient dans la riuiere: pendans que la plus groſſe trouppe s'en alloit courant, & criant dans cette Iſle pour eſpouuanter ces animaux. Les Hyroquois ſuruenant ſe iettent ſur cette embuſcade & l'enleuent en vn moment, leurs camarades bien eſtonnez veulent courir apres: mais craignans que les ennemis ne fuſſent en nombre, & qu'ils ne leur dreſaſſent quelque [175] embuche dans les bois: ils abandonnent leurs compagnons à la mercy des loups, & ſe diuiſans en deux bandes, les vns remontent aux Hurons, & les autres deſcendent aux trois riuieres, pour donner aduis que les chemins eſtoient aſſiegez en diuers endroits, *penè zelaui ſuper iniquos pacem peccatorum videns*, iamais ny les Algonquins ny les Hurons n'ont eu tant de recours à Dieu, qu'ils ont maintenant; & iamais ils n'ont eſté accablez de plus grands mal-heurs: plus nous auançons dans la Foy, & plus auant marchons-nous dans les Croix; il

there, on the bank of the river, and the waters have carried them away; and the Fathers are deprived of pleasant communications from those distinguished and virtuous persons. The highway robbers have taken this consolation away from them.

Eleven Huron canoes, loaded with men and furs, that were going down to the three rivers, stopped at about the same time at an Island fifty leagues above nostre Dame de Montreal, to hunt deer and Wild cows. They placed a portion of their men in ambush, to fall upon the animals that might rush to the river, while the greater part of the band ran yelling about the Island to frighten the game. The Hyroquois came unexpectedly, flung themselves upon the men in ambush, and carried them away in a moment. Their comrades, greatly astonished, would have pursued them; but, fearing that their foes were in great number, and were preparing for them some [175] ambush in the woods, they abandoned their companions to the mercy of the wolves, and, dividing into two parties, one returned to the Hurons, while the other came down to the three rivers to give information that the roads were beset in various places. *Penè zelavi super iniquos pacem peccatorum videns.* Never have the Algonquins or the Hurons had such recourse to God as now, and never have they been afflicted with greater misfortunes. The more we advance in the Faith, the more do we walk amid Crosses. It seems as if everything were about to perish — at the very moment, perhaps, when God intends to save everything. Through such hopelessness he leads us to hope; and his powerful hand sustains us more strongly in the midst of upheavals.

That good Joseph, so distinguished among the

ſemble que tout veut perir, au temps peut-eſtre que Dieu veut tout ſauuer; c'eſt par ces deſeſpoirs qu'il nous conduit dans l'eſperance, & ſa main puiſſante nous ſouſtient plus fortement dans les bouluerſemens.

Ce bon Ioſeph tant ſignalé parmy les Hurons, n'eut pas pluſtoſt commencé de preſcher Ieſus-Chriſt à ſes compatriotes, qu'il ſe vid miſerablement maſſacré dans vne ſurpriſe de ſes ennemis. Ce coup deuoit, ſelon les apparences humaines, confirmer ſon frere dans l'éloignemẽt & dans l'auerſion qu'il auoit de noſtre creance, au moment que nous penſions qu'il deuſt fulminer [176] contre Ieſus-Chriſt; c'eſt en ce moment qu'il ſe fit baptiſer en ſon nom.

A peine eſt-il Chreſtien que le voilà dans la ferueur; il deuient Predicateur auſſi bien que ſon frere, *Iudicia Dei abyſſus multa*: il nous vient voir çà bas, il fait des actions d'vn vray enfant de Dieu; nous ayant conſolé par ſa preſence, il s'en retourne en ſon pays. Le lendemain qu'il nous quitte il eſt pris, lié & garroté, & emmené des Hiroquois; & pour augmenter ſon mal-heur & noſtre triſteſſe, il remenoit auec ſoy ſa petite niepce, tres-bien inſtruite au Seminaire des Meres Vrſulines, auec eſperance qu'elle feroit merueilles en ſon pays. Cette petite brebis eſt deuorée de ces tygres. Quand les Iuifs virent Ieſus Chriſt mort, ils ne s'attẽdoient pas de voir ſortir de ſon Sang vne armée de geans Chreſtiens, qui ont fait adorer ſon ſainct Nom dans tout l'Vniuers; *Periculis fluminum, periculis latronum, periculis in itinere, periculis in ciuitate, foris pugnæ, intus timores.* C'eſt par là que ſainct Paul a preſché Ieſus-Chriſt; c'eſt dans la foibleſſe que Dieu triomphe de la force; c'eſt par les dangers qu'il nous mene dans l'aſſeurance, &

Hurons, had no sooner begun to preach Jesus Christ to his countrymen, than he was miserably slain during an unexpected attack of his enemies. According to all human probabilities, this blow should have confirmed his brother in his dislike and aversion for our belief. At the very moment when we thought that he would storm [176] against Jesus Christ, he asked to be baptized in his name.

Hardly had he become a Christian, than he was seized with a pious ardor, and became a Preacher like his brother. *Judicia Dei abyssus multa.* He came to see us down here, and his conduct was that of a true child of God. Having consoled us by his presence, he returned to his own country. The day after he left us, he was taken prisoner, bound, and carried away by the Hiroquois. To add to his misfortune and to our sorrow, he was taking back with him his little niece, who had been very well taught in the Seminary of the Ursuline Mothers, in the hope that she would do wonders in her own country. This little lamb was devoured by the tigers. When the Jews saw Jesus Christ dead, they did not expect to see issue from his Blood an army of Christian giants, who have caused his holy Name to be adored throughout the World. *Periculis fluminum, periculis latronum, periculis in itinere, periculis in civitate, foris pugnæ, intus timores.* Thus did saint Paul preach Jesus Christ. It is by weakness that God triumphs over strength, through dangers he leads us to safety, and through lowliness he will raise us to [177] greatness. Old France will come to the aid of her Younger sister; those who have the power will deem it an honor to use it for Jesus Christ and to press onward.

On the 13th day of August, Monsieur the Govern-

par la baſſeſſe, qu'il nous fera monter à [177] la grandeur, l'Ancienne France donnera ſecours à ſa Cadette: ceux qui ont le pouuoir en main, tiendrõt à honneur de l'employer pour Ieſus Chriſt & paſſer outre.

Le 13. iour d'Aouſt Monſieur le Gouuerneur arriua à la riuiere des Hiroquois, pour commencer ce Fort au lieu qu'il auoit deſigné. on fait joüer les haches dans cette grande foreſt: on renuerſe les arbres, on les met en pieces, on arrache les ſouches, on deſigne la place, on y dit la premiere Meſſe. Apres la benediction faite, les canons retentiſſent, vne ſalue de mouſquets honore ces premiers commencemens ſous les auſpices de noſtre grand Roy, & ſous la faueur de ſon Eminẽce. Sept iours apres le premier coup donné, comme tout le monde s'occupoit à dreſſer vne palliſſade pour ſe mettre à couuert de l'ennemy, vne trouppe de trois cens Hiroquois ſe gliſſant à pas de larrons dans ces foreſts, donna bien de l'exercice; & ſi Monſieur le Gouuerneur n'euſt eſté preſent, tous les ouuriers eſtoient taillez en pieces. Ces Barbares ſe diuiſerent en trois bandes; & nonobſtant qu'ils viſſent trois Barques à l'ancre, ils ſe ietterent ſur nous auec vne fureur ſi étrange, qu'il ſembloit qu'ils deuſſent [178] tout enleuer d'vn premier coup. Auſſi toſt chacun court aux armes; vn Caporal nommé Du Rocher eſtant en garde, voyãt qu'ils mettoient des-ja le pied dans le retranchement, s'auance la teſte baiſſée auec quelques Soldats, & les repouſſe courageuſement. Les bales de mouſquets & d'arquebuſes ſifflent de tous coſtez. Monſieur le Gouuerneur eſtant ſur l'eau dedans ſon Brigantin, ſe fait porter au pluſtoſt à terre ſur vn batteau; il entre dans le reduit qui n'eſtoit pas

or arrived at the river of the Hiroquois, to commence the Fort on the site that he had selected. Axes were wielded in the great forest, trees were hewn down and cut in pieces, the stumps were pulled out; the spot was indicated, and the first Mass said there. After the benediction, the cannons thundered, and a salvo of musketry did honor to this first beginning under the auspices of our great King and the favor of his Eminence. Seven days after the first stroke had been given, while all were engaged in erecting a palisade for protection against the enemy, a band of three hundred Hiroquois stole like thieves through the forest and gave plenty of occupation. Had not Monsieur the Governor been present, all the workmen would have been cut to pieces. The Barbarians divided themselves into three parties, and, although they saw three Barks at anchor, they rushed upon us with so unusual fury that it seemed as if they would [178] carry everything at the first onset. At once all rushed to arms. A Corporal named Du Rocher, who was on guard, seeing that they were already setting foot in the entrenchment, charges them with some Soldiers, and bravely repulses them. The balls from the muskets and arquebuses whistle on all sides. Monsieur the Governor, who was on the water, aboard his Brigantine, is conveyed ashore in a boat, as quickly as possible, and enters the redout, which was not yet in a good state of defense. Our Frenchmen were greatly astonished at seeing the courage and resolution of enemies who, in the minds of those who do not know them, pass for being timid, but who perform deeds of the utmost hardihood; but their attack was bravely repelled. A tall Hyroquois,—wearing a headdress or a sort of

encore en eſtat de ſe bien defendre. Nos François ſont bien étonnez de voir le courage & la reſolution d'vn ennemy, qui paſſe dans l'eſprit de ceux qui ne le connoiſſent pas, pour timide, & qui fait des actions d'vne tres-grande hardieſſe; bien attaqué, bien defendu. Vn grand Hyroquois portant vn pennache, ou vne eſpece de couronne de poil de cerf, teint en écarlatte, enrichy d'vn collier de pourcelaine, s'auançeant trop, eſt couché par terre tout roide mort d'vne mouſquetade. Vn autre receut ſept poſtes dans ſon bouclier, & bien autant dans ſon corps. Nos Frãçois eſtans animez, ſe ruënt auec vn tel carnage, qu'ils font laſcher pied à ces Barbares. L'vn d'eux grandement [179] bleſſé, iette ſon arquebuſe & ſe ſauue, l'autre abandonne ſa maſſe d'armes; pluſieurs quittent leurs boucliers, trouuans plus d'aſſeurance en leurs pieds, qu'en leurs rondaches; ils firent neantmoins leur retraitte auec conduite, ſe retranchans dans vn Fort qu'ils auoient ſecrettement dreſſé à vne lieuë ou enuiron au deſſus de nous. On trouua par apres des haches & d'autres armes que les bleſſez auoient laiſſées, auec du ſang qui rougiſſoit leur traſſe. Nos Soldats les loüoient de leur generoſité, ne penſans pas que des gens qui portent le nom de Sauuages, euſſent les armes ſi bien en la main. Tel s'auança pour mettre le pied dans vne barque, d'autres tirerent dans la redoute par les meurtrieres meſmes. Vn Caporal, nommé Des lauriers, fut tué; & le ſieur Martial Secretaire de Monſieur le Gouuerneur, receut vn coup d'arquebuſe dans l'épaule: trois autres François furent bleſſez, dont l'vn a vn coup qui luy paſſe d'vne jouë à l'autre.

Cét aſſaut qui dura aſſez long temps, eut deux bons

crown of deer skin, dyed scarlet, and enriched with a collar of porcelain beads,—who advanced too far was smitten to the earth, quite dead, by a volley of musketry. Another received seven leaden balls in his buckler, and as many in his body. Our Frenchmen, full of courage, charged with such fury that they drove back the Barbarians. One of these, who was severely [179] wounded, threw down his arquebus and fled; another abandoned all his weapons; several dropped their shields, trusting more to their feet for safety than to their bucklers. They, nevertheless, effected their retreat in good order, intrenching themselves in a Fort that they had secretly erected, a league or so above us. Hatchets and other weapons were afterwards found, which the wounded had left behind, with the blood that reddened their tracks. Our Soldiers praised their bravery, not thinking that people who are called Savages could use their arms so well. One Hiroquois went so far as to set foot on a bark; others fired into the redout through the very loopholes. A Corporal named Des lauriers was killed; sieur Martial, the Secretary of Monsieur the Governor, received an arquebus shot in the shoulder. Three other Frenchmen were wounded; one received a blow which pierced from one cheek to the other.

This assault, which lasted quite a long while, had two good effects. The first was to check those Barbarians, and to prevent them, not only from coming to carry off our Christian Savages from our very doors, but [180] also from coming to surprise the Hurons and Algonquins who pass down the great river daily to visit us. In the second place, our Soldiers learned that they had to be constantly on their guard

effets; l'vn fut d'arreſter ces Barbares, & de les empeſcher non ſeulemẽt de venir chercher nos Sauuages Chreſtiens iuſques auprés de nos portes, mais [180] encor de venir ſurprendre les Hurons & les Algonquins, qui paſſent tous les iours dans ce grand fleuue pour nous venir viſiter. De plus, nos Soldats apprirent qu'il ſe falloit défier d'vn ennemy, qui fond comme vn oiſeau deſſus ſa proye, qui fait la guerre en larron, & qui attaque en vaillant homme.

On ne manqua pas de faire entendre aux Sauuages qui eſtoient aſſemblez aux trois Riuieres, ce qui s'eſtoit paſſé. On leur monſtra les dépoüilles de l'ennemy; on leur fit entendre que le deſſein du Roy & de ſon Eminence dans ces fortifications, n'eſtoit que pour defendre ceux qui reçoiuent noſtre ſaincte Foy; que ces grands Capitaines obeiſſoient à Dieu; qu'ils honoroient la priere; qu'ils n'auoient beſoin d'aucune choſe du pays des Sauuages; que leur ſeule & vnique penſée dans les ſecours qu'ils leur donnoient, n'eſtoit autre que de leur faire reconnoiſtre & adorer le Dieu du Ciel & de la terre. Vn Capitaine prenant la parole; C'eſt à ce coup, dit-il, que vous eſtes vrayement nos amis, puis que vous défaites nos ennemis. I'ay quaſi creu iuſques à maintenant, que vous auiez quelque ſecrette intelligence auec [181] les Hiroquois, mais le ſang que vos armes ont tiré de leurs veines, condamne mes paroles. Le iour ſuiuant, cét homme jadis tres-meſchant, & tres-grand ennemy de la Foy, nous vint trouuer, & nous diſt; Ie m'en vay querir le Capitaine de l'Iſle; Si iuſques à maintenant mes oreilles ont eſté boûchées, elles ſeront doreſnauant ouuertes; ma bouche a plus de meſchanceté que mon cœur n'en auoit. Ie trouuois bon dans le fond de

against an enemy who pounces like a bird on its prey, who wars like a robber, and who attacks like a brave man.

We did not fail to communicate the news of what had happened, to the Savages assembled at the three Rivers. The spoils of the enemy were exhibited to them, and they were informed that the object of the King and of his Eminence in erecting those fortifications was merely to defend those who receive our holy Faith; that those great Captains obeyed God, and that they honored prayer; that they required nothing from the country of the Savages; that the sole and only idea that they had in giving them this help was to make them acknowledge and adore the God of Heaven and of earth. A Captain addressed us, and said: "This time you are really our friends, since you have defeated our enemies. Hitherto I almost believed that you had some secret intelligence with [181] the Hiroquois; but the blood that your arms have drawn from their veins condemns my words." On the following day, this man, who was formerly very wicked and a very great enemy of the Faith, came to us and said: "I am going to seek the Captain of the Island. If my ears have been closed until now, they will hereafter be opened. My mouth has more wickedness than my heart had. In the depth of my soul, I found that what you taught was good, but I could not submit myself to it. Now I really wish to embrace prayer."

The other Algonquins who have come down to the three Rivers have promised wonders. If they keep their word, Heaven will rejoice, for it is interested in the conversion of a sinner.

Finally, this place, where fear dwelt, will now be

mon ame, ce que vous enſeigniez, mais ie ne pouuois pas m'y ſouſmettre; C'eſt maintenant tout de bon que ie veux embraſſer la priere.

Les autres Algonquins, qui ſont deſcendus aux trois Riuieres, ont promis des merueilles. S'ils tiennent leur parole, le Ciel s'en réjoüyra, puis qu'il s'intereſſe en la conuerſion d'vn pecheur.

Enfin ce lieu où logeoit la crainte, ſera vne maiſon d'aſſeurance. Ces Barbares remontãs en leur pays, dépeignoient leurs victoires ſur les arbres qui bordoient l'emboucheure de leur Riuiere. Ils plantoient ſur ſes riues les teſtes de ceux qu'ils auoiẽt maſſacrez. Ils griffonnoient le viſage de leurs priſonniers. La figure du pauure Pere Iſaac Iogues, y paroiſſoit entre les autres, [182] & maintenant on y voit le grand Eſtendart des predeſtinez. C'eſt vne haute Croix, que Monſieur le Gouuerneur fit éleuer ſur les ruines de leurs trophées, iuſtement le iour de l'Exaltation de la Saincte Croix, auec vne pieté & vne conſolation tres-ſenſible de nos François, *In hoc ſigno vinces.* Ieſus-Chriſt ſera noſtre victoire.

Apres la priſe du P. Iſaac Iogues par les ennemis, auec deux ieunes hommes François, vn Algonquin tint ce diſcours au Pere Iacques Buteux: C'eſt à ce coup qu'on verra bien ſi les Hiroquois vous craignẽt, s'ils ont peur de vos arquebuſes; s'ils redoutent vos canons, ou bien s'ils vous mépriſent. Si toſt que ton Frere ſera arriué en leur païs, les Capitaines s'aſſembleront; & ſi le nom François leur fait peur, voicy comme ils parleront: Ne mangeons point la chair des François, cette chair n'eſt pas bonne à manger, c'eſt [vn] poiſon qui nous fera mourir ſi nous en gouſtons; remenons-les à leurs freres & à leurs compatriotes.

an abode of safety. When the Barbarians returned to their own country, they painted their victories on the trees along the mouth of their River,—they set up on its banks the heads of those whom they had massacred; they made rough drawings of the faces of their prisoners. The picture of poor Father Isaac Jogues appeared there among the others. [182] But now we see there the great Standard of the elect. It is a high Cross that Monsieur the Governor caused to be erected over the ruins of their trophies, on the very day of the Exaltation of the Holy Cross, with very manifest piety and devotion on the part of our Frenchmen. *In hoc signo vinces;* Jesus Christ will be our victory.

After the capture of Father Isaac Jogues by the enemy, with two young Frenchmen, an Algonquin made this speech to Father Jacques Buteux: "This time we will see whether the Hiroquois fear you; whether they are afraid of your arquebuses; whether they dread your cannons, or whether they despise you. As soon as thy Brother reaches their country, the Captains will assemble, and, if the French name frighten them, they will speak thus: 'Let us not eat the flesh of the Frenchmen; that flesh is not good food,—it is a poison, that will kill us if we taste it. Let us take them back to their brothers and countrymen.' That is what they will say, if they fear you; and in the Spring they will bring back thy Brother and the two Frenchmen whom they hold captive. If, on the contrary, they despise you, they will call out, on the arrival of thy Brother [183] and of the Frenchmen who accompany him: 'Now let us eat, let us see how the flesh of the French tastes; let us swallow them all whole.' Thereupon they will burn

Voilà ce qu'ils diront s'ils vous craignent, & au Printemps ils rameneront ton Frere, & les deux François qu'ils tiennent priſonniers: que ſi au contraire ils vous ont à mépris, ils s'écrieront à la veuë de ton Frere, [183] & des François qui l'accompagnent; ça mangeons, voyons quel gouſt a la chair des François; auallons les tous entiers. Là deſſus ils les bruſleront, ils leur feront ſouffrir mille tourmens, ils les mettront en pieces, ils les ietteront par quartiers dedans de grandes chaudieres, ils les mangeront auec delices, tout le monde en voudra gouſter. Et quãd ils ſeront bien ſaouls, voilà de bonne viande, diront-ils, cette chair eſt delicate, il en faut manger. Vn Capitaine haranguant excitera la ieuneſſe d'aller à la chaſſe des François, pour faire de ſemblables feſtins dans leur pays, alors il n'y aura habitation de François où ils ne viennent dreſſer des embuſches pour les ſurprendre, & les mener à leur boucherie. Cela s'appelle parler & agir en Sauuage. Ie voy peu de perſonnes de nous autres, qui ne ſoient dans le danger d'auoir pour ſepulchre l'eſtomach de ces Barbares, ſi Dieu ne nous met à l'abry des hautes puiſſances.

them; they will make them suffer a thousand torments; they will cut them in pieces and throw them by quarters into great kettles; they will eat them with pleasure; every one will want to taste them. And when they are full to repletion, they will say: 'That is good meat, that flesh is delicate; we must eat some.' A Captain will harangue, and incite the young men to go and hunt Frenchmen, so as to have similar feasts in their country. Then there will not be any French dwelling near which they will not lie in ambush, to surprise and carry them off to their shambles." This is what is called speaking and acting like a Savage. I see but few among us who are not in danger of having the stomachs of those Barbarians for a sepulchre, if God do not protect us from the high mightinesses.[14]

[184] CHAPITRE XII.

DE LEURS COUSTUMES, & DE LEURS SUPERSTITIONS.

IL ſe trouue des Sauuages chargez d'autant de noms que quelques Europeans, ſont chargés de diuers tiltres & de diuerſes qualitez. Donc de meſme qu'en France, il y a des noms propres pour les hommes, & d'autres pour les femmes, ainſi en eſt il parmy les Sauuages, le nom d'vn homme ne ſe donne point à vne femme: il ſemble que la nature a enſeigné cette diſtinction à toutes les nations de la terre; ces noms ſont tirez par la plus part des choſes naturelles? comme des animaux, des Poiſſons, des Saiſons, en vn mot de tout ce qui tombe ſous les ſens: l'vn s'appellera Arimȣchtigȣan la teſte de Chien, l'autre DechinKinagadich vn petit Bouclier, l'autre ȣmithiKens l'Epine, & ainſi du reſte.

On donne le nom à vn enfant quelque temps apres ſa naiſſance, paſſant de l'enfance en l'adoleſcence, il change de nom comme les Romains changoient de robe, [185] il prend vn autre nom en l'aage viril, & puis encor vn autre en la vieilleſſe: ſi bien qu'ils en ont de rechange ſelon leurs aages, échapant de quelque danger ou ſortant de quelque grande maladie: ils prennent vn nom qu'ils croyent leur debuoir eſtre de meilleur augure que celuy qu'ils auoient. Les Sorciers ou Deuins feront quelquefois changer de nom à quelque malade, s'imaginant quaſi que la mort ou le Manitoȣ qui vouloit attaquer cét homme, ne le

[184] CHAPTER XII.

CUSTOMS AND SUPERSTITIONS OF THE SAVAGES.

THERE are Savages who bear as many names as the various titles and divers qualities with which some Europeans are encumbered. As in France there are names peculiar to men, and others to women, so, among the Savages, the name of a man is not given to a woman. It seems as if nature had taught this distinction to all the nations of the earth. These names are mostly derived from natural things; as, for instance, from animals, from Fishes, from the Seasons,— in a word, from everything that affects the senses. One will call himself Arimouchtigwan, "the Dog's head;" another, Dechinkinagadich, "a small Buckler;" a third, Oumithikens, "the Thorn," and so on.

A child's name is given to him shortly after his birth. When he passes from childhood to adolescence, he changes his name as the Romans changed their robes. [185] He takes another name when he attains manhood, and still another in old age; so that they change their names according to their ages. When they escape a danger or recover from an illness, they take a name which they think will be of better augury than the one they had. The Sorcerers or Soothsayers will sometimes make a sick man change his name, thinking that death, or the Manitoou that tried to attack the man, will no longer know him

cognoiſtra plus ſous vn nouueau nom. En vn mot ils croyent qu'il y a des noms mal-heureux, & d'autres bien-heureux: vn ſonge eſt capable de faire changer le nom à vn homme. On a dit ſouuent qu'on faiſoit reuiure les trepaſſez, faiſant porter leurs noms aux viuans, cela ſe fait pour pluſieurs raiſons, pour reſuſciter la memoire d'vn vaillant homme, & pour exciter celuy qui portera ſon nom à imiter ſa-generoſité, pour tirer vengeance des ennemis; car celuy qui prend le nom d'vn homme tué en guerre, s'oblige de venger ſa mort, pour ſecourir la famille d'vn homme mort: d'autant que celuy qui le fait reuiure & qui le repreſente, porte toutes les charges du deffunct, nourriſſant ſes [186] enfans comme s'il eſtoit leur propre Pere, en effect ils l'appellent leur Pere, & luy ſes enfans. Vne mere ou vn parent qui ayme tendrement ſon fils ou ſa fille; ou quelqu'vn de ſes proches, le fait reſuſciter par vne affection de le voir auprés de ſoy: tranſportant l'amour qu'elle portoit au deffunct, à celuy ou à celle qui ſe charge de ſon nom: cette ceremonie ſe fait en vn feſtin ſolemnel en preſence de pluſieurs conuiez, celuy qui fait reuiure le trepaſſé; fait vn preſent à celuy qui doit prendre ſa place: il luy met parfois vn collier de Pourcelaine au col, s'il l'accepte il prend le nom du trepaſſé, & ſe met à dancer le beau premier pour marque de reſiouïſſance. Il n'y a point de Nations qui n'aſpirent à l'immortalité: mais il ny a que les vrais Chreſtiens qui l'obtiennent.

vn homme qui aymoit ſa femme, ou vne femme ſon mary & qui reſpecte ſes alliez, ſera quelquefois trois ans ſans ſe remarier, pour témoigner ſon amour; que s'il ſe marie bientoſt apres ſa mort, ſans s'eſtre

under a new name. In a word, they believe that there are unlucky names, and others that are lucky. A dream is sufficient to make a man change his name. It has often been said that the dead were brought back to life by making the living bear their names. This is done for several reasons,—to revive the memory of a brave man, and to incite him who shall bear his name to imitate his courage; to take revenge upon the enemies, for he who takes the name of a man killed in battle binds himself to avenge his death; to assist the family of a dead man, because he who brings him back to life, and who represents him, assumes all the duties of the deceased, feeding his [186] children as if he were their own Father — in fact, they call him their Father, and he calls them his children. Mothers or other relatives who love a son, or a daughter, or any of their kindred, cause such persons to be resuscitated, through a desire to see them close by them,—transferring the affection that they felt for the deceased to the persons who take their names. This ceremony takes place at a solemn feast in the presence of many guests. He who brings back the dead to life makes a present to him who is to take his place. He sometimes hangs a collar of Porcelain beads around his neck. If the latter accept, he takes the name of the deceased, and begins to dance before all the others, as a mark of rejoicing.[15] There is not a Nation that does not aspire to immortality but true Christians alone obtain it.

A man who loved his wife — or a wife who loved her husband — and who respects her relatives, will sometimes remain three years without remarriage,

accorde auec les amis de la deffuncte, le plus proche de ſes parens le pillera & luy oſtera tout ce qu'il poſſede au premier rencontre, & cét homme ſe laiſſera emporter [187] tout ſon bagage ſans mot dire, telle eſtant la couſtume du païs.

Les preſens parmy les peuples font toutes les affaires du païs: ils eſſuient les larmes, ils appaiſent la colere, ils ouurent la porte dans les païs étrangers, ils deliurent les priſonniers, ils reſuſcitent les morts, on ne parle quaſi & on ne reſpond que par des preſens: C'eſt pour cela que dans les harangues, le preſent paſſe pour vne parole, on fait des preſens pour animer les hommes à la guerre, pour les conuier à la Paix: pour attirer vne famille ou vne nation à venir prendre place & demeurer auprés de vous, pour ſatisfaire ou payer ceux qui ont receu quelque iniure, ou quelque bleſſure, notamment s'il y a eu du ſang répandu. Les preſens qu'on fait pour la mort d'vn homme, qui auroit eſté maſſacré ſont en grand nombre; & remarquez, s'il vous plaiſt, que ce n'eſt pas ordinairement l'aſſaſin qui les fait: mais ſes parens ſa bourgade ou ſa nation, ſelon la qualité ou la condition de celuy qui a eſté mis à mort. Ne penſez pas neantmoins que ce procedé, donne quelque liberté aux eſprits mutins, de faire vn mauuais coup, tant s'en faut, la peine dans laquelle vn [188] meurtrier iette tout vn public, les retient puiſſamment. Aioutez que s'il eſt rencontré des parens du deffunct: deuant qu'il ait ſatisfait, il eſt mis à mort ſur le champ ſans autre forme de iuſtice.

Les preſens parlent comme i'ay dit: ils ſont tous ſignificatifs, ceux qui deliurent vn priſonnier de guerre: luy font trois preſens; comme trois colliers

to show his love. But if he marries again shortly after her death, without coming to an agreement with the friends of the deceased, the nearest of her relatives will rob him and strip him of all he possesses at their first meeting; and that man will allow [187] all his property to be taken from him without saying a word, for such is the custom of the country.

Presents among these peoples despatch all the affairs of the country. They dry up tears; they appease anger; they open the doors of foreign countries; they deliver prisoners; they bring the dead back to life; one hardly ever speaks or answers, except by presents. That is why, in the harangues, a present passes for a word. Presents are given to excite men to war; to urge them to make Peace; to attract a family or a nation to come and reside near you; to satisfy or indemnify those who have suffered an injury or received a wound, especially if blood has been shed. The presents given on account of the death of a man who has been killed are very numerous. And observe, if you please, that it is not usually the assassin who gives them, but his relatives, his village, or his nation, according to the quality or condition of the person who has been put to death. Do not imagine, however, that this proceeding gives any liberty to violent persons to do an evil deed. So far from that, the trouble caused by a [188] murderer to an entire community exercises a powerful restraint over them. Moreover, if any relatives of the deceased come across the murderer before satisfaction has been given, they put him to death at once, without any form of trial.

Presents speak, as I have already stated. They all

de Pourcelaine, pour briſer les trois liens dont il eſt garotté, l'vn par les Iambes, l'autre par les bras, & le troiſieſme par le milieu du corps.

Si quelques Sauuages étrangers, paſſent par les terres d'vn Capitaine nouuellement mort, & non encor reſuſcité, on les arreſte, on leur dit, que le corps du deffunct trauerſe la Riuiere, c'eſt à dire, qu'il faut faire des preſens pour le releuer pour rendre le paſſage libre, & pour arreſter les pleurs de ſes amis. Ils ont des medecines naturelles, qu'on peut appeller interieures, & exterieures; les interieures conſiſtent en des potions, qu'ils tirent de quelques ſimples; ſans les compoſer ny les meſler, ils pillent par exemple de petittes branches d'vne eſpece de Sapin, les font boüillir & en boiuent le [189] ſuc ou le ius, qui leur ſert de vomitoire: ils font le meſme des branches de Cedres, d'vne eſpece de racine ſemblables aux naueaux de France, d'autre petites branches d'vn bois fort amer, d'vne eſpece d'ozeille ſauuage & de quelques autres ſimples: dont nous n'auons point de cognoiſſance.

Voicy vne partie de leurs remedes exterieurs, s'ils ont quelque tumeur en quelque endroit que ce ſoit: ils vſent d'vne eſpece de ſcarification, decouppans la partie malade auec vn couſteau; ne pouuant croire que pour guerir la teſte, il faille ſeigner le bras. Ils mettent parfois ſur la ſcarification quelques herbes, ou quelques racines pilées pour ſeruir d'ongan reſtringeant quand le ſang eſt ſuffiſamment eſcoulé.

Voicy vne inuention que la France n'a pas encore trouué, vn homme ayant perdu l'vn de ſes yeux par vne fluxion, ſe guerit en cette ſorte, il arrache ceſt œil & met en ſa place l'œil d'vn Aigle; mais comme

have their meaning. Those who deliver a prisoner of war, give him three gifts; such, for instance, as three collars of Porcelain beads, to break the bonds that tied him,—one by the Legs, another by the arms, and the third by the middle of the body.

If any strange Savages pass by the land of a Captain who has recently died, and has not yet been brought back to life, they are stopped and told that the body of the deceased is crossing the River; this means that presents must be given to raise him up, to give him a free passage, and to dry the tears of his friends. They have natural medicines which may be called internal and external; those that are internal consist of potions, that they obtain from simples, without compounding or mixing them. For instance, they strip small branches from a species of Fir, which they boil, and then drink the [189] sap or juice, which serves as an emetic. They do the same with the branches of Cedar; with a small root, like the French turnip; with other small branches of a very bitter tree; with a species of wild sorrel; and with other simples, of which we have no knowledge.

Here are some of their external remedies. If they have a tumor at any spot, they employ a sort of scarification, cutting into the affected part with a knife; for they cannot believe that, in order to cure the head, one must bleed the arm. Sometimes they apply herbs or roots to the scarified part, to serve as an astringent ointment, when sufficient blood has flowed.

Here is an invention which has not yet been discovered in France. A man who had lost one of his eyes, through inflammation, cured himself in this way. He tore out that eye, and put the eye of an

il ne rempliſſoit pas toute la concauité, il le change en vn œil de Tortüe, cét œil eſtant troublé & luy faiſant voir les obiets confuſément, il le iette & ſe [190] ſert de l'œil d'vn Hüart (c'eſt vn oyſeau de Riuiere) cét œil eſtoit ſi vif qu'il luy faiſoit voir le fond des lacs & des fleuues, ſur leſquelles il nauigeoit, & luy decouuroit tous les poiſſons, grands & petits qui s'y rencontroiēt. Comme il paſſoit ſur des abyſmes d'eau la diſtance eſpouuentable de ſon petit canot iuſques au fond de ces abyſmes luy donnoit tant de terreur, qu'il fut contraint de quitter cét œil d'oyſeau, & de prendre l'œil de ſon Chien, qui s'adapta ſi proprement qu'il s'en ſeruit le reſte de ſes iours, auec autant de facilité que de ſon œil naturel: c'eſt vne femme aueugle qui raconte cette hiſtoire de ſon grand Pere: elle n'eſt non plus croyable en ce qui touche les yeux, qu'en ce qui concerne les couleurs.

La Relation de l'an 1634. rapporte que les Sauuages, s'imaginent que la Lune eſt mariée au Soleil, qu'elle en a vn fils, & quand elle le prend entre ſes bras qu'elle paroiſt Eclipſée. D'autres diſent qu'elle ſouffre de grandes douleurs, & qu'elle eſt en danger de mort, quand elle paroiſt dans cette noirceur. Il y en a qui ſe mettent à dancer ou à chanter pour luy donner quelque ſoulagement: ils prennent les Eclipſes [191] pour des augures de mortalité, de guerre ou de maladie; mais cét augure ne precede pas touſiours le mal-heur qu'il pronoſtique, il le ſuit parfois: car les Sauuages ayant veu l'Eclipſe de Lune, qui a paru cette année 1642. dirent qu'ils ne s'eſtonnoient plus du maſſacre, que les Hiroquois auoient fait de leurs gens pendant l'hyuer, ils en voyoient la marque &

Eagle in its place. But, as it did not quite fill the cavity, he changed it for the eye of a Turtle. As the latter was dim, and made him see objects imperfectly, he threw it away and [190] used the eye of a Loon (this is a River bird). This eye was so keen that it enabled him to see the bottom of the lakes and rivers over which he paddled, and showed him all the fishes, both great and small, that were in them. When he passed over the great depths of water, the frightful distance from his little canoe to the bottom of those depths inspired him with such terror that he was obliged to discard that bird's eye, and to take the eye of his Dog, which suited him so well that he used it for the rest of his days, with as much ease as his own natural eye. It was a blind woman who related this story of her Grandfather. She is not more credible regarding eyes than she is concerning colors.

The Relation of 1634 states that the Savages imagine that the Moon is wedded to the Sun; that she has borne him a son; and that, when she takes the latter in her arms, she appears Eclipsed. Others say that she suffers great pain and is in danger of death when she appears in that shadow. Some of them dance and sing, to give her relief. They consider Eclipses [191] as omens of mortality, of war, or of sickness; but this augury does not always precede the evil that it predicts. Sometimes it follows it, for the Savages who saw the Eclipse of the Moon that appeared this year, 1642, said that they were no longer astonished at the massacre of their people by the Hiroquois during the winter. They had before them the token and the sign of it, but a little too late to put them on their guard.

le ſigne: mais vn peu trop tard pour s'en donner de garde.

A propos de cette Eclipſe: voicy ce qu'en diſent ceux qui l'ont obſeruée à Kebec à S. Ioſeph & aux trois Riuieres le 4. d'Auril ſur les ſept heures & demie du ſoir, la Lune commença de ſe couurir, & l'Eclipſe fut toute plaine enuiron les huict heures, & trois quarts, elle demeura en cet eſtat iuſques à dix heures & vn quart du ſoir, & pour lors elle commença petit à petit à ſe decouurir.

FIN.

In connection with that Eclipse, this is what those say who observed it at Kebec, at St. Joseph, and at the three Rivers. On the 4th of April, at about half past seven in the evening, the Moon began to be covered, and the Eclipse was complete at about a quarter to nine. It remained in that condition until a quarter past ten in the evening, and then gradually commenced to be visible.

END.

Relation de ce qvi s'eſt paſſé en la Miſſion des Hurons. Depuis le mois de Juin de l'année 1641. juſques au mois de Juin de l'année 1642. Enuoyée au R. Pere IEAN FILLEAV Prouincial de la Compagnie de IESVS, en la Prouince de France.

M. DC. XLIII.

Relation of what occurred in the Mission of the Hurons from the month of June of the year 1641, to the month of June of the year 1642. Sent to Reverend Father JEAN FILLEAU, Provincial of the Society of JESUS in the Province of France.

M. DC. XLIII.

Relation de ce qvi s'eſt paſſe, en la Miſſion des Hurons depuis le mois de Iuin 1641 iuſques au mois de Iuin 1642.

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XI. *Divers matters which could not be related in the foregoing Chapters,* . *130* [i.e., *128*]
XII. *Of the Mission of the Holy Ghost among the Algonquins that are the nearest to the Hurons,* . . . . . *150* [i.e., *148*]

[3] MON R. PERE,

Les premieres Années qu'on a trauaillé pour la Foy dans ce Païs, les maladies nous ayant obligé d'employer le plus fort de nos ſoins pluſtoſt pour des Ames qui ſ'enuoloient incontinent au Ciel, que pour les Adultes en ſanté, qui puſſent former vne Egliſe au milieu de cette Barbarie; On nous écriuit de France qu'on attendoit des Adultes, qui receuans la Foy la laiſſaſſent pour heritiere à leur poſterité. Il a pleu à noſtre Seigneur cette derniere Année, donner l'accompliſſement à des deſirs ſi raiſonnables, par vn bon nombre d'Adultes, qui non ſeulement ont embraſſé la Foy, mais ont paſſé par les épreuues, qui nous ont fait connoiſtre que les Anges [4] y ont plus trauaillé que nous: & que nous pouuons eſperer que cet Ouurage eſtant du Ciel, ira ſe perfectionnant de plus en plus iuſqu'au poinct que le ſouhaitent ceux qui demandent que Dieu ſoit adoré par toute la Terre. C'eſt ce que nous eſperons particulierement de l'aſſiſtance des ſaincts Sacrifices & prieres de V. R. & par ſon moyen, de celles de toute la Prouince, auſquelles nous nous recommandons de toute noſtre affection.

De V. R.

De Saincte Marie aux Hurons ce 10. *de Iuin* 1642.

Seruiteur tres-humble, & tres-obeiſſant en N. S.

HIER. LALLEMANT.

[3] MY REVEREND FATHER,

During the first Years in which we labored for the Faith in this Country, the prevalence of diseases compelled us to devote our greatest attention rather to the Souls that soared at once to Heaven than to Adults in good health, who might form a Church in the midst of this Barbarism. We therefore received letters from France telling us that Adults were expected, who, receiving the Faith, would leave it as an inheritance to their posterity. Our Lord has been pleased during the past Year to grant the fulfillment of such reasonable desires by the accession of a goodly number of Adults, who have not only embraced the Faith but have gone through trials which have shown us that the Angels [4] have worked more for it than we have, and that we may hope that this Work, which is of Heaven, will continue to improve more and more, even to the degree desired by those who pray that God may be adored throughout the whole Earth. This is what we especially hope from the assistance of the holy Sacrifices and prayers of Your Reverence, and, through you, of those of the entire Province, to which we recommend ourselves with all our affection.

Your Reverence's

From Sainte Marie among the Hurons, the 10th of June, 1642.

Most humble and most obedient servant in Our Lord,

HIER. LALLEMANT.

[5] CHAPITRE I.

DE L'ESTAT DV PAYS & DU CHRISTIANISME EN GENERAL.

LES fleaux de Dieu ſe ſont fait ſentir les vns apres les autres à ce pauure Peuple Barbare: la terreur & l'effroy de la Guerre ont ſuiuy apres les maladies mortelles, qui dans les Années precedentes, mirent le dueil & la deſolation par tout. Des troupes qu'ils auoient mis ſur pied pour aller battre l'Ennemy dans ſes terres, les vnes ont eſté diſſipées par la mauuaiſe intelligence qui ſe trouua parmy eux, les autres ont eſté miſes en fuite, aucunes y ſont preſque demeurées toutes entieres dans les embuſches qu'on leur auoit dreſſé: en vn mot quaſi toutes leurs entrepriſes ne leur ont eſté que funeſtes.

Diuerſes bandes ennemies s'eſtans coullées dans le Païs, à la faueur des bois [6] & de la nuict, y ont par tout, & quaſi en toutes les ſaiſons de l'Année, fait des maſſacres dautant plus redoutables, que pas vn ne s'en void exempt; les femmes meſmes & les enfans à la mammelle n'eſtans pas en aſſeurance à la veuë des palliſſades de leurs Bourgs. Et meſme quelquefois tel ennemy aura bien le courage, eſtant tout nud & n'aïant qu'vne hache à la main d'entrer de nuict luy ſeul dans les Cabanes d'vn Bourg, puis y ayant fait quelque meurtre de ceux qu'il y trouue endormis, de prendre la fuite, pour toute defenſe contre cent & deux cens perſonnes qui le pourſuiuront vn & deux iours entiers.

[5] CHAPTER I.

OF THE STATE OF THE COUNTRY AND OF CHRISTIANITY IN GENERAL.

THE scourges of God have fallen, one after the other, upon this poor Barbarous People; the terror and dread of War have followed the fatal diseases which in previous Years caused mourning and desolation everywhere. Of the troops raised to fight the Enemy in his own country, some were scattered in consequence of the disunion that existed among them; others were put to flight; some perished almost to a man in the ambushes prepared for them; in a word, nearly all their expeditions have ended only in disaster.

Various parties of the enemy, who have crept into the Country under the cover of the woods [6] and of night, have everywhere and at almost all seasons of the Year committed massacres which are all the more to be dreaded since no one feels safe from them. Even women, and children at the breast, are not in security within sight of the palisades of their own Villages. Nay, more,—a foe will sometimes be brave enough — quite naked, and with only a hatchet in his hand — to penetrate alone at night into the Cabins of a Village; then, after murdering some of those who are sleeping therein, he will take to flight as his only defense against a hundred or two hundred persons who will pursue him for one or two entire days.

De plus, lors que nos Hurons deſcendẽt aux Trois-Riuieres ou à Kebek, pour y porter leurs Caſtors, quoy que tout ce chemin ne ſoit remply que de faults & de precipices, & que ſouuent on y faſſe naufrage, toutefois ils y craignent bien moins les dangers de l'eau que du feu. Car toutes les Années les Iroquois leur dreſſent de nouuelles embûches, & s'ils les prennent vifs, ils exercent ſur eux toute la cruauté de leurs ſupplices; & ce mal eſt quaſi ſans remede: car outre qu'allans [7] pour le trafic de leurs peleteries, ils ne ſont pas équipez pour la guerre, les Iroquois ayans maintenant l'vſage des armes à feu qu'ils acheptent des Flamans qui habitent leurs Coſtes; vne ſeule décharge de cinquante ou ſoixante arquebuſes, eſt pour donner l'épouuante à mille Hurons qui deſcendroient de compagnie, & les rendre la proye d'vne Armée ennemie, qui les attendroit au paſſage.

Nous eſperons que le Ciel applanira ces hautes Montagnes, qui ſeroient pour arreſter en peu d'Années non ſeulement tout le commerce des Hurons auec nos François, mais auſſi le cours de l'Euangile. Au moins on nous fait entendre de France que ceux à qui Dieu a donné le pouuoir de tout faire ce qu'ils entreprennent, & dont la pieté s'eſtend plus loin que les bornes de l'Europe, jettent quelquefois leur penſée ſur les neceſſitez de ce Païs, & enuiſagent le Salut de ces pauures Peuples, comme vn Ouurage qui n'eſt pas indigne de leurs ſoings: puis qu'il a couſté auſſi cher au Sauueur de nos Ames, que la conuerſion des autres Peuples de la Terre.

[8] Pour ce qui eſt de l'Eſtat du Chriſtianiſme en ces Contrées, ie puis dire auec verité que l'Egliſe s'y fortifie en nombre, & plus encore en Saincteté: Que

Moreover, when our Hurons go down to the Three Rivers or to Kebek, to convey their Beaver skins there, although the whole length of the road is full of rapids and precipices, on which they are frequently wrecked, they nevertheless fear the dangers of water much less than those of fire. For every Year the Iroquois prepare new ambushes for them, and, if they take them alive, they wreak on them all the cruelty of their tortures. And this evil is almost without remedy; for, besides the fact that, when they are going [7] to trade their furs, they are not equipped for war, the Iroquois now use firearms, which they buy from the Flemings, who dwell on their Shores. A single discharge of fifty or sixty arquebuses would be sufficient to cause terror to a thousand Hurons who might be going down in company, and make them the prey of a hostile Army lying in wait for them as they pass.

We hope that Heaven will remove these great Mountains, which in a few Years would not only put an end to all the trade of the Hurons with our French, but also to the spread of the Gospel. At least, we have received information from France that those to whom God has given power to carry out all that they undertake, and whose piety extends beyond the boundaries of Europe, sometimes think of the necessities of this Country, and look upon the Salvation of these poor Peoples as a Work not unworthy of their attention, since it has cost as dear to the Savior of our Souls as the conversion of the other Nations of the Earth.

[8] As to the State of Christianity in these Countries, I may truly say that the Church is gaining strength in numbers and still more in Godliness; that

le ſainct Eſprit y trauaille viſiblement autant peut eſtre qu'en aucun lieu de ce Nouueau Monde, & qu'en des perſonnes nourries dés le berceau parmy les exemples de Vertu & de Religion, on admireroit la Foy, la Pieté & le courage, dont nous ſommes témoins en quelques-vns de nos Barbares, qui ne reſpirent rien plus ardemment que le Ciel, depuis que Dieu a pris poſſeſſion de leur cœur. Auſſi iamais nous n'auons veu plus clair dans la façon de les inſtruire, & iamais l'Euangile n'a eſté icy annoncée plus paiſiblement que depuis enuiron huict mois.

Ces faueurs nous venant du Ciel, & ſans doute par les merites de tant de ſainctes Ames, qui font mille fois plus aupres de Dieu pour la Conuerſion de ces Peuples, que nous-meſmes qui y ſommes employez: Il n'y a que celuy ſeul qui connoiſt le ſecret des cœurs, qui ſçache aſſeurément qu'elle part vn chacun y a: mais les cauſes moins eſloignées eſtant d'ordinaire [9] les plus connuës, ie me tiens obligé de reconnoiſtre que Nous & les Anges Tutelaires de ce Païs, deuons beaucoup à la Pieté de M^r^ le Cheualier de Montmagny noſtre Gouuerneur, qui non content de nous maintenir fortement dans les fonctions de noſtre Miniſtere au milieu de ce Peuple Infidele, trouue auſſi des moyens dignes de ſa prudence, d'y authoriſer les veritez de noſtre Foy.

Nos Barbares, pour Barbares qu'ils ſoient, ne laiſſent pas d'auoir apris dans le liure de la Nature, les voyes de ſe maintenir & conſeruer contre leurs Ennemis: Ils ont des affidez & penſionnaires parmy les Nations eſtrangeres, qui leurs découurent les deſſeins qui ſe forment contre-eux, qui leur donnent aduis des Armées qui ſont en campagne & des routes

the working of the holy Ghost is probably as visible here as in any place in this New World; and that, even in persons brought up from the cradle amid examples of Virtue and Religion, one would admire the Faith, the Piety, and the courage that we witness in some of our Barbarians, who desire nothing more ardently than Heaven, ever since God took possession of their hearts. Consequently, we have never seen more clearly how to instruct them, and the Gospel has never been expounded here more peacefully, than since about eight months.

These favors come to us from Heaven, and doubtless through the merits of so many pious Souls, who are a thousand times more acceptable in the eyes of God for the Conversion of these Peoples than are we ourselves who are employed therein; and he alone, who knows the secrets of hearts, can tell the share that each one performs. But, as the least remote causes are usually [9] the best known, I am constrained to admit that We and the Guardian Angels of this Country are greatly indebted to the Piety of Monsieur the Chevalier de Montmagny, our Governor,—who, not content with effectively supporting us in the functions of our Ministry in the midst of these Infidel Peoples, also finds means, worthy of his prudence, to give authority among them to the truths of our Faith.

Our Barbarians, although they are Barbarians, have yet learned from the book of Nature, how to maintain and defend themselves against their Enemies. They have trustworthy agents in their pay among foreign Nations, who inform them of the plots that are laid against them, of the Armies that are in the field, and of the routes that they will

qu'elles doiuent tenir. Mais la couſtume du Païs eſt que celuy qui donne ces aduis, enuoye quelque preſent aſſez conſiderable pour aſſeurer la verité de ſes paroles.

Conformément à cette couſtume, receuë parmy ces Peuples, Monſieur le Gouuerneur ayant conſideré que les preſens qu'on auoit faits par le paſſé aux Hurons [10] deſcendans en Traite, n'auoient eſté que ſous le titre de l'alliance qu'on deſiroit faire auec eux, jugea, l'Eſté dernier, que les preſens qu'il leur feroit, pourroiẽt auoir meilleur effet s'ils leur eſtoient dõnez ſous ce titre: Que les Veritez que nous leur preſchons eſtoient tres-aſſeurées. En effet jamais preſens n'ont eſté plus auantageux pour la Foy. Car outre qu'au retour des Canots, tout le Païs ayant apris ce qui s'eſtoit paſſé là bas, conceut que les choſes que nous venons leur annoncer ſont receuës par toute la Terre pour Veritez tres-aſſeurées, (ce que ſouuent pluſieurs ont reuoqué en doute, à cauſe que les premiers François qu'ils ont conneu, diſoient-ils, ne leur auoient point parlé de Dieu:) Nous en auons de plus tiré cet auantage, que iamais nous n'auons eu plus d'Audience dans tous les Bourgs & Cabanes, où nous auons eſté pour enſeigner ces Peuples.

follow. But the custom of the Country requires that he who gives this information should send a present of some value, to vouch for the truth of his words.

In accordance with this custom, which is followed among these Peoples, Monsieur the Governor considered that the presents that had been made in the past to the Hurons [10] who came down to Trade, were given solely on account of the alliance that we sought with them; and he judged, last Summer, that the presents which he would give them would have a better effect if they were given as a token that the Truths which we preach to them are most certain. Indeed, never have gifts been of such advantage to the Faith; for,—in addition to the fact that, when the Canoes returned, the whole Country, on learning what had happened down there, conceived the idea that the matters that we come to announce to them are received throughout the World as well-established Truths (which some frequently doubted, because, they said, the first Frenchmen whom they had known had said nothing to them about God),—we have derived from them this further benefit, that never have we had larger Audiences in all the Villages and Cabins where we have gone to teach these Peoples.

BIBLIOGRAPHICAL DATA: VOL. XXII

XLVIII

The *Relation* of 1642 (Paris, 1643) is of a composite character, consisting, like most of its predecessors, of two parts. Part I., the Quebec report, is by the superior, Barthélemy Vimont. In the two preceding *Relations* (of 1640 and 1640–41), Vimont's name appears on the title-pages, but he was merely the official sponsor in these instances, for in each case the Quebec part was written by Le Jeune, his predecessor in office. Vimont's prefatory letter to the provincial in France is dated "A Kebec, ce 4 d'Octobre 1642." Part II. is Jerome Lalemant's annual report on the Huron mission, and is dated "De Saincte Marie aux Hurons ce 10. de Iuin 1642." The provincial issued his "Permiſsion" at "Paris le 7. Ianuier 1643," and the royal authority or "Priuilege" was granted at "Paris le 9. Ianuier 1643." This *Relation* is sometimes called "H. 80," because a description of it is given in Harrisse's *Notes*, no. 80.

For the text of the document, we have had recourse to a copy of the original Cramoisy edition in the possession of The Burrows Brothers Company, Cleveland. This copy differs from those in Lenox Library, in being bound (by some modern purchaser) in two volumes,—the Quebec section forming vol. i., and the Huron part vol. ii.; the "Table des Chapitres," in two leaves which were originally bound together, has been separated, each volume being

given its appropriate leaf. Otherwise, the Burrows copy is like Lenox's "Lamoignon" copy in Part I., but like Lenox's "Bancroft" copy in Part II. (see textual variations, below).

Collation of H. 80 (Lamoignon), in Lenox: Title, with verso blank, 1 leaf; "Table des Chapitres" to Part I., pp. (2); table to Part II., beginning "Relation de ce qvi s'est passe," pp. (2); "Priuilege," with the "Permiſsion" on the verso, 1 leaf; text to Part I. (Vimont's *Relation*), pp. 1–191, with verso of p. 191 blank. Part II. (Lalemant's Huron *Relation*): Half-title, with verso blank, 1 leaf; text, pp. 3–170. The pagination is quite erratic. In Part I., pp. 19, 51, 94, 125, 127, and 134 are mispaged as 16, 5, 46, 225, 227, and 334, respectively. In a second copy at Lenox, and in Harvard College copy, p. 94 is mispaged 64, and not 46 as in the Lamoignon copy. In Part II., the pagination of pp. 76 and 77 is omitted entirely, and p. 120 is misnumbered 20.

Upon a careful comparison of the Lamoignon and Bancroft copies in Lenox, we have discovered the following textual variations:

LAMOIGNON.	BANCROFT.
PART I.	PART I.
P. 89, l. 3, reads: "l'Alemand"	P. 89, l. 3, reads: "Lalemant"
P. 91, l. 23, reads: "Vincent"	P. 91, l. 23, reads: "Vimont"
PART II.	PART II.
P. 133, l. 16, reads: "entreprẽdre"	P. 133, l. 16, reads: "entrepẽrdre"

Copies of this *Relation* may be found in the following libraries: Lenox (two variations), Harvard, Ar-

chives of St. Mary's College (Montreal), Laval University (Quebec), Brown (private), New York State Library, and the British Museum. Copies have been sold or priced as follows: O'Callaghan (1882), no. 1221, sold for $25, and had cost him $37.50 in gold; Harrassowitz (1882), priced at 125 marks; Barlow (1890), no. 1284, sold for $10; and Dufossé (1891 and 1892), priced at 125 and 150 francs.

NOTES TO VOL. XXII

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 31).— This was Le Jeune; for particulars of his errand, see Lalemant's letter to Charlet (vol. xxi., doc. xlv.).

2 (p. 35).— For sketch of Jogues, see vol. ix., *note* 41.

3 (p. 41).— Joseph du Peron, brother of François (vol. xiv., *note* 17) came to Canada in the summer of 1640; his missionary labors were carried on in the settlements on the St. Lawrence. In 1642, he was employed at Sillery; the following winter and spring, he spent at Montreal. Various references to him in *Journ. des Jésuites* show that from 1645 to 1653 (in which latter year he sailed for France) he was at Fort Richelieu, Three Rivers, Sillery, Quebec, and Tadoussac, successively. His final departure for France was apparently in September, 1658.

For sketches of the other missionaries here mentioned, see: Massé, vol. i., *note* 39; De Nouë, vol. iv., *note* 31; Brébeuf, vol. iv., *note* 30; Buteux, vol. vi., *note* 5; De Quen, vol. viii., *note* 15; Vimont, vol. xv., *note* 19; Poncet, vol. xv., *note* 20; De la Place, vol. xxi., *note* 5.

4 (p. 73).— The manner in which these demons, or genii, are invoked, is described by Le Jeune in vol. vi., pp. 163–173.

5 (p. 75).— *Ondoutawaka:* Laverdière notes (index to Quebec edition of *Relations*) the similarity of this tribal name to *Ondatawawat*, one of the numerous forms of *Outawais* (Ottawa).

6 (p. 95).— By this stone is meant the personal "manitou" (in modern parlance, "medicine") of the savage,— a wide-spread and ineradicable superstition among the Indian tribes. Cf. the description given by Le Jeune, in vol. vi., p. 221; vol. xii., pp. 13, 15. The Récollet Le Clercq obtained a medicine-bag from a noted "juggler," under similar circumstances, which he thus describes (*Rel. Gaspesie*, pp. 346–349): "Here is an inventory of what I found in this little pouch of the Devil; it was made from the skin of a moose's head,— entire, except the ears, which had been cut off. There was, first, the Ouahich of this Juggler, which was a stone the size of a nut, wrapped up in a box which he called 'his Demon's house.'

A piece of bark, on which was a hideous figure, wrought in black and white porcelain beads, which represented some hardly recognizable monster, neither a man or any animal, unless it were the shape of a little Quinquajou, which was ornamented with black and white beads,—'that,' say the Jugglers, 'is the master Devil, or Ouahich.' . . ." The "quinquajou" mentioned above is the carcajou, or wolverene (*Gulo luscus*, Linn.), abundant in Eastern Canada, especially in Labrador.

Parkman says (*Jesuits*, p. lxxi., *note* 2) that he himself "has seen a Dahcotah warrior open his medicine-bag, talk with an air of affectionate respect to the bone, feather, or horn within, and blow tobacco smoke upon it as an offering." He also characterizes this superstition as "mere fetich-worship."

7 (p. 139).— Jeanne Mance, one of the founders of Montreal (vol. xxi., *note* 4), was born about 1606, at Nogent-le-Roi, France, the daughter of an honorable and influential family. From earliest childhood, she exhibited great piety and devotion, although not feeling called upon to enter a convent; while still young, the death of both parents rendered her mistress of her own actions. Hearing, in April, 1640, of the Canadian enterprises undertaken by Madame de la Peltrie and the Duchess d'Aiguillon, her own vocation was suddenly revealed to her, and she finally decided to go to Canada. Becoming one of the members of the Society of Montreal, she was requested by Madame de Bullion to take charge of the hospital to be founded by the latter at Ville-Marie; and she accompanied thither Maisonneuve's expedition in 1641. The Hôtel-Dieu was erected in 1644, on the site it still occupies, though the buildings have been thrice consumed by fire. Mlle. Mance was at one time the main support of the Montreal colony. Besieged by the Iroquois in 1651, and at all times exposed to their incursions, the new settlement was in danger of destruction; Mlle. Mance furnished to Maisonneuve 22,000 livres from the hospital endowment, with which to raise and equip soldiers for defense of the town. In the following year, she visited Paris, and procured the reorganization of the Montreal Society, which had become greatly reduced in both numbers and funds. Later, she had much to do with bringing from France the Sulpitian priests and the nuns of St. Joseph; for the latter, she procured an endowment from Madame de Bullion. The establishment of these nuns, her administration of the hospital (in which they succeeded her, after her death), and her share in the management of the colony's affairs, placed great burdens upon the shoulders of Mlle. Mance; but she discharged her duties with enthusiasm, conscientious devotion, and excellent practical judgment. Her death occurred in June, 1673.

8 (p. 203).— This was Cape Forillon, at the entrance to Gaspé Bay (vol. iii., *note* 45). George Johnson, Esq., of Ottawa, Dominion statistician, who has made a specialty of Canadian place-names, says of it: "Forillon extends about three miles into the sea, between the cove of Cape Rosier and the bay of Gaspé. It is the remains of a mountain, the half of which has fallen into the sea, after being eaten away by the ice and water; what is left is as perpendicular as a wall. Possibly the name conveys the idea of the mountain being thus cleft by the action of the water, boring holes in its substance. The peninsula, extending three miles into the sea, looks like a gigantic drill, such as is used in blasting rock; this also may have suggested the name. From either standpoint, we are warranted in deriving 'Forillon' from the French verb *forer*, 'to bore,' or 'to pierce.'"

9 (p. 205).— Concerning Montreal Island, see vol. xii., *note* 13.

10 (p. 207).— These early inhabitants of Montreal are supposed to have been the Iroquets (vol. v., *note* 52).

11 (p. 239).— For sketch of Richard, see vol. viii., *note* 17.

12 (p. 267).— This method of fire-making is mentioned by Le Jeune in vol. vi., page 217, as also that by percussion of flint and iron (vol. xii., *note* 8). Both methods are fully described by Hough, as cited in preceding reference (*U. S. Nat. Mus. Rep.*, 1887–88, pp. 531–587).

13 (p. 269).— These Frenchmen were the Jesuit donnés, René Goupil and Guillaume Coûture, concerning whom fuller information will be given subsequently.

14 (p. 285).— *High mightinesses:* a title applied to the members of the States-General of Holland; Vimont apparently refers not only to these, but to the Dutch officials in the settlements along the Hudson River.

15 (p. 289).— Concerning the resuscitation of the dead, see vol. xvii., *note* 7.